

EDITOR

RE. REV. MONSIGNOR PAUL E. CAMPBELL,
A.M., LITT.D., LL.D.

PUBLISHER

JOSEPH F. WAGNER, INC.
53 PARK PLACE, NEW YORK 7

JUNE 1954
VOLUME XXIV, NO. 10

Authors are requested to send the editor post-
age and self-addressed envelope for return of
manuscripts not accepted.

THE CATHOLIC EDUCATOR is pub-
lished monthly except July and August
by Joseph F. Wagner, Inc., at 53 Park
Place, New York 7, New York. Re-
entered as second class matter October
7, 1947, at the Post Office at New York,
under the Act of March 3, 1879. Addi-
tional entry at Norwalk, Connecticut.
The subscription price is \$3.50 per year;
two years, \$6.50; three years, \$9.00;
single copies, 50 cents. Orders for less
than a half-year will be charged at the
single copy rate. Postage is prepaid by
the publisher in the United States.
Postage is charged extra for Canada
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THE CATHOLIC EDUCATOR

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LET'S CARRY ON

*in the tradition of those who
built our famous old cathedrals!*

From time immemorial the faithful, rich and poor alike, have contributed generously of their time and money to the erection of churches and cathedrals whose graceful spires are living testimonials to man's love and reverence for God.

As we contemplate the awe-inspiring beauty of the famous age-mellowed edifices in Europe, one inescapable fact stands out: those who built them were irrevocably committed to the principle that only the finest materials and ecclesiastical appointments deserved a place within their sacred portals. Chronicles of many of the oldest cathedrals record that the parishioners themselves, in their zeal to uphold that principle, voluntarily became "hewers of wood and carriers of water". Every stone, every timber, every ecclesiastical embellishment—all had to be of a quality truly worthy of Him for Whom they builded.

Can we, who march under the banners of the Church today, be any less selective than were those early cathedral builders? Can we, in good conscience, deviate one iota from the age-old tradition which decrees that only the finest materials are worthy of use in the Holy Sacrifice of the Mass?

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Contributors to This Issue

Sister Robert Marie McRobert, S.L.

Sister Robert Marie, member of the community of the Sisters of Loretto at the Foot of the Cross, was introduced to our readers in the May issue. Herein, she puts her talent for writing at the disposal of her school's home-making department one of whose activities culminated in the style show with a Marian theme.

Docens, P. T.

Stepping out of his usual department, teacher "Pro Tem" helps out in the English department of a high school. Shall we say his new experiences amaze him?

Mr. John F. Reilly

Mr. Reilly, who teaches Latin and English at Sacred Heart High School, Yonkers, N. Y., was introduced in the February issue.

Rev. Michael F. Mullen, C.M., M.A.

Father Mullen needs no introduction to our readers who will recall his many past contributions on teaching religion particularly with the aid of the audio-visual method. Together with three of his confreres at St. John's University, who collaborate with him in the production of the sound filmstrip series entitled the *St. John's Catechism*, he presents a behind-the-scene story of what is involved in the production of such a work. Father Dion is dean of the graduate school; Father Lonergan, chairman of the art department has a master in fine arts degree from Catholic University; and Father Gaulin is an instructor in the Prep and coordinator of activities. He also is well versed in the technical aspects of recording. Father Mullen has completed his requirements for his doctorate at Fordham University, his studies having centered on the teaching of religion.

Sister M. Odelia, I.H.M.

Sister Odelia has an A.B. from Marygrove College, Detroit, and is doing graduate work at Fordham University, summers. Now teaching eighth grade at St. Gregory, she has been teaching grade school, mostly grades seven and eight, for the past fourteen years. She is "intensely concerned about and deeply interested in the teenager."

Rev. William B. Rochford, M.A.

Father Rochford will be recalled for his articles concerned with diocesan film libraries. He made a study of them while at St. Louis University where he received his master of arts degree. Besides his duties in St. Peter's Parish, Father also is spiritual director, teacher and athletic director at Bishop Hogan High School.

Timely A-V Aids

By Sister Ignatia, C.S.J.

Booking Films. Fifteen St. Paul schools booked "Our Lady of Fatima" during Lent. By booking on a circuit each school received the film at a considerable reduction. If schools follow this procedure, they can get some of the finest productions at an earlier date and at a reduced rate. We recommend it. Have you shown "Never Take No For An Answer" (the film version of The Small Miracle)? If many schools ask, it will be released. And it shouldn't be long before we could have "The Secret Conclave." Producers listen when there is a demand.

Have you screened "Fidelity of Report?" If not, try this, "Boys and girls, we are going to screen a seven minute silent film. At the end of the film we shall turn up the lights and ask you fifteen questions. Unless you watch carefully, you will make mistakes."

At a three-day A-V institute at the University of Minnesota, only four teachers and all were instructors, totaled a perfect score. What would we do if this were a classroom situation? Why, just show the film again, and yet again. The famous Julien Bryan, world traveler and educational motion picture producer, when asked how often an educational film may be shown said, "If it is worth showing at all, it may be shown fifty times."

World in the Classroom tells the story of how a community made use of its most precious community resource: its people. Members of the city formed a committee to catalog everyone in the community to share what he knows with others. Many had to be convinced that they had something to contribute.

This committee built up a file-card case of human resources—a library of people. Since the best kind of learning is first hand experience, this community built up a wealth of crafts and "know-how" from rich and concrete experiences which vitally improved their educational training.

More Pupils, Fewer Teachers. What shall we do? Improve our instruction through the use of the best in A-V techniques for more learning in less time. For pupils, in order to learn, must have many experiences through field trips and should get the feel and the "know-how" of actually doing things. We can't expect them to solve problems, to write about things unless we give them a rich and varied background of concrete experiences.

One Million Four Hundred Thousand teachers in the U. S. today, and

(Continued on page 576)



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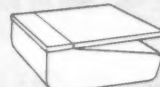
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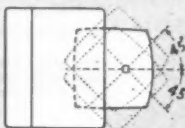
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BY REV. PIUS BARTH, O.F.M., PH.D.

**President, CAVE Association, Chairman, Department of Education,
DePaul University, Chicago, Ill.**

PUPIL ENRICHMENT Through CAVE

Invitation to the 3rd Annual Convention

WE INVITE YOU to the third annual convention of the Catholic Audio-Visual Educators Association with the comment of those who attended the national meetings of 1952 and 1953: "Our pupils have been enriched."

The words "pupil enrichment" have been used advisedly since teachers who are alerted and encouraged to use audio-visual materials and equipment distribute the resulting benefits of deepened and broadened learning experience to the children. Self-education as a process is accelerated by a classroom climate that is rich in colored pictures and slides and emotionally satisfying in the increased efficiency of communication provided by bulletin boards, blackboards, projectors, phonographs, recorders and other audio-visual aids which supplement the work of the teacher. Thus a school environment, enlivened and enlightened by CAVE, becomes in the hands of a progressive administration and staff a most valuable assisting efficient cause of education. Every priest and teacher of religion will find that such classroom climates which are enriched by qualitatively selected religious films, posters and slides develop not only the objectives of knowledge and information but emotionally and spiritually dispose the pupils' attitudes toward the observance of divine precepts and the cultivation of devout practices.

CAVE now a permanent, youthful society, honors itself in extending a most cordial invitation to Catholic educators of the United States to attend its third national meeting to be held in Chicago at the Conrad-Hilton Hotel, August 2-4, 1954. Again, we will have the advantage of the accompanying trade-show sponsored by the National Audio-Visual Association giving us ample opportunity to examine and learn to use the best in audio-visual equipment. CAVE estimates that this year's attendance will surpass last year's registration.

Cardinal Stritch to Address CAVE Convention

The Reverend Doctor Leo J. McCormick, Superintendent of Catholic Schools in Baltimore, is chairman of this year's program committee and together with his

committee members has prepared a most attractive and significant series of demonstrations, panels, and audio-visual events that give promise of abiding results. His Eminence, Samuel Cardinal Stritch, Archbishop of Chicago, has again graciously consented to be with us on the first day of the Convention, August 2, his feast-day, to give the principal address.

Education is a *friendly* thing; audio-visual aids in the hands of a master teacher make it even *more friendly*. The association of master teachers at CAVE conventions makes education *most friendly*. Since good education, in the words of the Holy Father, "is the product of good teachers more than of good methods," we can assure our conventioners that our audio-visual program will go far toward making our teachers effective and their pupils rich in solid educational experience. Methods are related to subjects, but the audio-visual technique is founded on teacher-pupil relationship.

Association Offers Practical Advantages

A developing association such as CAVE has numerous practical advantages for its members. Cooperating closely with the National Catholic Educational Association, CAVE will implement many of its educational and religious objectives and plans without duplication or competition. In addition, if properly supported, it can engage its resources in the selection, evaluation, production and centralized purchasing of audio-visual aids and equipment. Centralized and cooperative purchasing can mean considerably increased discount for individual members of CAVE and for Catholic schools purchasing through CAVE. Witness the inexpensive purchasing done by the Lutherans, Baptists and other groups organized for cooperative effort in this and other educational areas! Our organization will thus be not only inspired and inspiring but also efficient and effective.

The CATHOLIC EDUCATOR Official CAVE Publication

We are happy to announce at this time that THE CATHOLIC EDUCATOR has been designated as the official publication of CAVE. It will again assist our convention,

and during the coming years will devote special pages to the activities of our association and its cooperative development.

Since teachers will be devoting more of their classroom time to the provision of an enriched audio-visual environment for more extensive and effective pupil learning, one of our greatest needs in the coming years will be the development of criteria for evaluating and selecting films, slides and similar materials. We cannot use all the materials available; therefore we must be selective. Our finances are such that we can afford only the best.

With the growth of educational and cultural television channels in our larger cities, CAVE should devote some of its resources to a safe and sane interpretation of the programs presented. Our Catholic schools and colleges can probably be recruited to pro-

duce inexpensive programs that have excellent public relation's value for Catholic education. We cite, for example, the T. V. program produced by students and faculty of Quincy College, Quincy, Illinois. Called "The Armchair Philosopher," it televised and broadcast for seven weeks the Catholic philosophy and theology of education.

Convention Dedicated to Mary, Seat of Wisdom

During this Marian Year it might be well to dedicate our convention to Mary under her title of *Sedes Sapientiae*, since under her patronage our Catholic educators will find the inspiration and the means to enrich their school environment and their classroom climate with "seeing and hearing" materials and equipment which assure pupil enrichment "in wisdom and grace before God and men."

3rd Annual National Convention

PROGRAM

Catholic Audio-Visual Educators Association

Hotel Conrad-Hilton, Chicago, August 2-4, 1954

Monday, August 2, 1954

8:00 A.M.—Registration (Foyer of Grand Ballroom)

Grand Ballroom (2nd floor)

8:15 A.M.—Concert: Classical and semi-classical recorded selections, on magnetic tape.

Grand Ballroom (2nd floor)

9:00 A.M.—Opening Session

Chairman: Rt. Rev. Msgr. Paul E. Campbell, A.M., Litt.D., LL.D., Editor, *THE CATHOLIC EDUCATOR*.

Speakers:

1. President of CAVE, Rev. Pius Barth, O.F.M., Ph.D.
2. Welcome to Chicago: Rev. David C. Fullmer, Ph.D., Ass't Superintendent of Schools.

Grand Ballroom (2nd floor)

10:00 A.M.—General Session

Address: His Eminence, Samuel Cardinal Stritch, Archbishop of Chicago.

Grand Ballroom (2nd floor)

10:30 A.M.—Panel Discussion:

Chairman: Very Rev. Msgr. E. J. Goebel, Ph.D., Superintendent of Schools, Milwaukee, Wis.
A-V TECHNIQUES FOR TEACHING CHRISTIAN SOCIAL LIVING.

- (1) *Natural Science Techniques*: Brother Frederick Weisbrusch, S.M., Don Bosco High School, Milwaukee, Wisconsin.

- (2) *Religion Techniques*: Rev. Bernard J. Butcher, Pastor and Principal, St. Mary's, Meriden, Conn.
- (3) *Language Arts Techniques*: Sister Mary Esther, C.P.P.S., St. Louis, Mo.

11:55 A.M.—Welcome to Exhibits by the President of NAVA.

12:00 Noon—Exhibit Hall opens for the day.

Exhibitors' Booths offer an extensive variety of Audio-Visual equipment and materials, for inspection.

Grand Ballroom (2nd floor)

2:00 P.M.—Classroom Demonstrations of Teaching with A-V Materials.

Chairman: Very Rev. Msgr. Thomas J. Halloran, Superintendent of Schools, LaCrosse, Wis.

- (1) Teaching Religion: Sister Mary Therese Brentano, O.S.B., Ph.D., Principal, St. Scholastica's Academy, Covington, Louisiana.
- (2) Teaching Mathematics: Sister Robert Marie, S.L., Loretto Academy, El Paso, Texas.

Tuesday, August 3, 1954

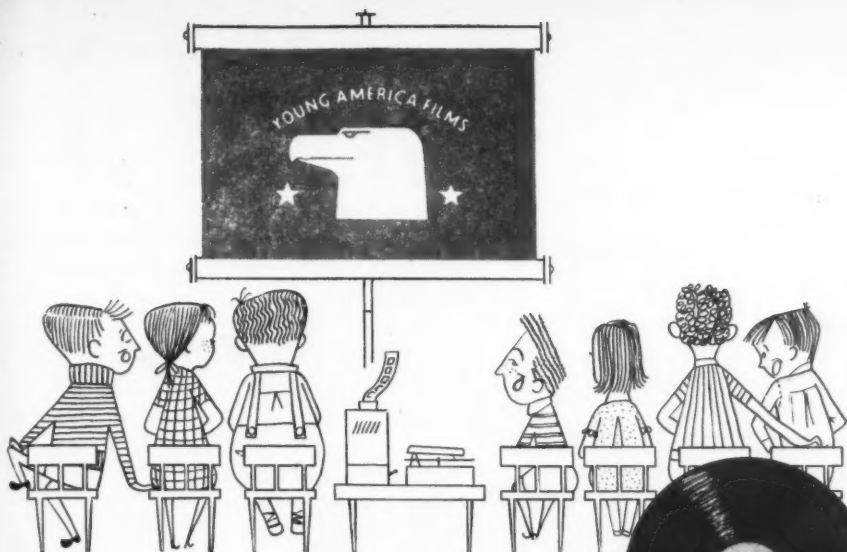
—Grand Ballroom (2nd floor)

8:15 A.M.—Concert: Classical and semi-classical recorded selections, on magnetic tape.

9:00 A.M.—Panel Discussion:

Chairman: Rev. Joseph A. Coyne, O.S.A., St. Rita High School, Chicago.

EDUCATIONAL TELEVISION PROGRAMS



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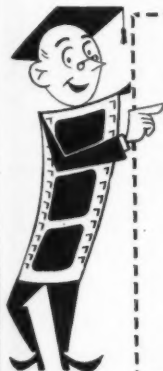
with the assistance of Earluth Epting, Director of Music Education, Fulton County (Ga.) Schools; Hazel B. Morgan, Lecturer in Music Education, Northwestern University; Ardith Ries Shelley, District Music Supervisor, Madison Elementary Schools (Phoenix, Ariz.); William R. Sur, Chairman, Music Education, Michigan State College.

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- (1) *Television Used in Classroom Instruction*: Dr. Philip Lewis, TV Director, Chicago Public Schools.
- (2) *Curriculum and TV Programs*: William Ryan, Program Director, WBBM-TV, Chicago, Ill.
- (3) *Preparing Educational TV Shows*: Mary Dooling, Director, Dooling Talent, Inc., Chicago, Ill.

12:00 Noon—Exhibit Hall opens for the day.

Exhibitors' booths offer an extensive variety of Audio-Visual equipment and materials, for inspection.

Grand Ballroom (2nd floor)

2:00 P.M.—Panel Discussion:

Chairman: Rev. Jerome V. MacEachin, Superintendent of Schools, Lansing, Michigan.

USE OF A-V MATERIALS IN HIGH SCHOOL.

- (1) *Visualizing Economics*: Howard W. Bennett, Manager, Economic Training, General Electric Co., New York, New York.
- (2) *Motivating Pupils in the Study of Current Events*: Mrs. Marjorie W. Longley, Ass't Manager, School and College Service, The New York Times.
- (3) *Teaching Appreciation of Music*: Sister M. Bernada, C.S.C., Maria High School, Chicago, Ill.

North Ballroom (3rd floor)

3:00 P.M.—Laboratory Period.

(Teachers are taught to operate all types of A-V projectors and other A-V equipment by personal demonstrations and actual use of such materials.)

Demonstrators: Representatives of distributing and manufacturing corporations.

Wednesday, August 4, 1954

North Ballroom (3rd floor)

9:00 A.M.—Exhibits open till 1:00 P.M.

9:00 A.M.—Panel Discussion:

Chairman: Sister Mary Fidelia, O.S.F., Felician Sisters, Caraopolis, Penna.

CORRELATING A-V MATERIALS WITH TEXTBOOKS.

- (1) *Social Sciences*: Denis O'Shea, Vice-President, Rand McNally & Co., Chicago, Ill.

- (2) *Reading Texts*: Eric Bender, Row, Peterson Co.

South Ballroom (3rd floor)

9:00 A.M.—Panel Discussion:

Chairman: Rev. James G. Kramer, Assistant Supervisor of Schools, Madison, Wis.

EVALUATION AND USE OF A-V MATERIALS.

- (1) *Effective Use of Film Libraries*: Miss Rosemary Stepnowski, Ass't Visual Material Center, Chicago Public Library.
- (2) *How to Evaluate Films, Filmstrips and Slides*: Sister Ignatia, C.S.J., The Cathedral School, St. Paul 2, Minn.

12:00 Noon—Lunch (Exhibits close at 1:00 P.M.).

North Ballroom (3rd floor)

2:00 P.M.—Panel Discussion:

Chairman: William H. Garvey, President, Society for Visual Education, Inc., Chicago, Ill.

RECENT DEVELOPMENTS IN THE AUDIO-VISUAL FIELD.

- (1) *Developments in Still Picture Projection*: William H. Garvey.
- (2) *Developments in Motion Picture Projection*: John J. Dostal, Manager, Audio-Visual Equipment, Radio Corporation of America, Camden, N. J.
- (3) *Developments in Educational Motion Picture*: Ervin Nelson, Coronet Instructional Films, Chicago, Ill.
- (4) *Developments in Tape Recording*: Howard Marx, Vice-president, Ampro Corporation, Chicago, Ill.
- (5) *Developments in Projection Screens*: Herchel Feldman, Radiant Manufacturing Corp., Chicago.
- (6) *Developments in 2"x2" Color Slide Techniques*: John Flory, Eastman Kodak Co., Rochester, Ill.

North Ballroom (3rd floor)

3:30 P.M.—Closing Session:

Report of Nominating Committee.
Installation of Officers for 1954-55.

Registration: Starts Sunday, August 1, Noon to 6:00 P.M.; the CAVE desk will be on the basement floor, Hotel Conrad-Hilton, adjacent to exhibit hall.

Continues Monday, August 2, at 8:00 A.M.; the CAVE desk will be in the foyer of the Grand Ballroom on the 2nd floor.

Registration Fee: \$2.00.

Registrars: Under the chairmanship of Brother Innocent of the Registrar's Committee, the following three committees of Sisters will be at the registration desk. On Sunday, August 1, from noon till 6, Brother Innocent and Brother Patrick, F.S.C., will man the registration desk near the entrance to the exhibit hall in the basement of the Hotel Conrad-Hilton.

Aug. 2. *Felician Sisters*: Sisters Mary Albinetta; Mary Doloretta; Mary Angelita; Mary Leonilda; Mary Regina.

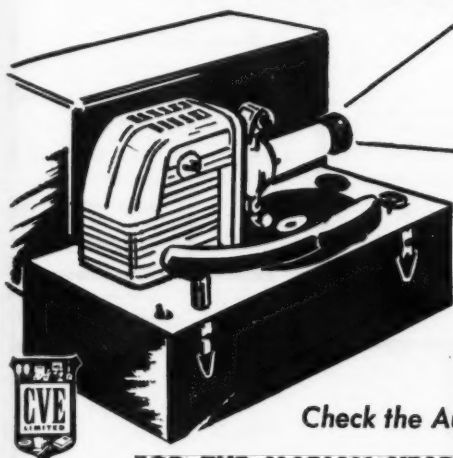
Aug. 3. *Sisters of St. Casimir*: Srs. M. Leonarda; M. Salesia; M. Miriam; M. Matthew; M. Rosalinda; M. Angela.

Aug. 4. *Sisters of Mercy*: Srs. Mary Berchmans; Miriam; Mary Angella; Mary Claver; Mary Alfred.

Badges: CAVE badges are obtained on registering. The officers of the CAVE Association urge all in attendance to register early. They also call attention to the fact that CAVE badges are required for entry to the CAVE meetings and to the exhibit area.

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☐ No. 42. **LOVE GOD.** \$27
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The life of Saint Lucy Filippini, showing examples of how love for God may be manifested in our daily lives.

☐ No. 43. **THE LIFE OF JESUS.** \$5 (filmstrip)
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STUDY MATERIAL

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Through the eyes of a modern family, the student is shown the wonderful world God created for us, and His wish for our greatest happiness.

☐ No. 6-1-2. **THE WAY, THE TRUTH AND THE LIFE.** \$9 *God and His Perfections*
(full-color filmstrips with one 12" L.P. record)
A dramatic explanation of God's attitude toward us. His love is eternal goodness, and His perfections are seen through a flashback to early pioneer days.

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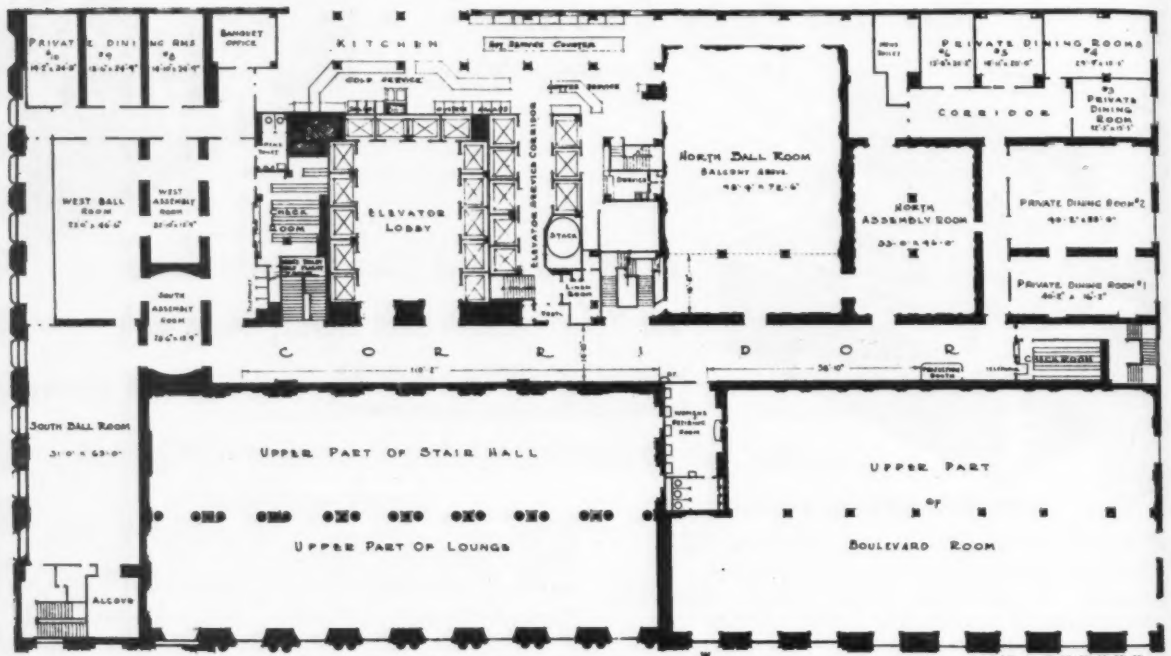
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Exhibits: An extensive exhibit area is to be found in the basement of the Hotel Conrad-Hilton. It is easily accessible from the center stairwell on the main floor. Either take elevators on the ground floor or use stairway down one flight. The exhibit area will have 152 booths exhibiting all types and models of audio-visual equipment and audio-visual materials.

The exhibit hall will be open from Noon to 6 P.M. on Sunday, Monday and Tuesday. On Wednesday it will open from 9:00 A.M. to 1:00 P.M.



THIRD FLOOR PLAN - CONRAD-HILTON HOTEL

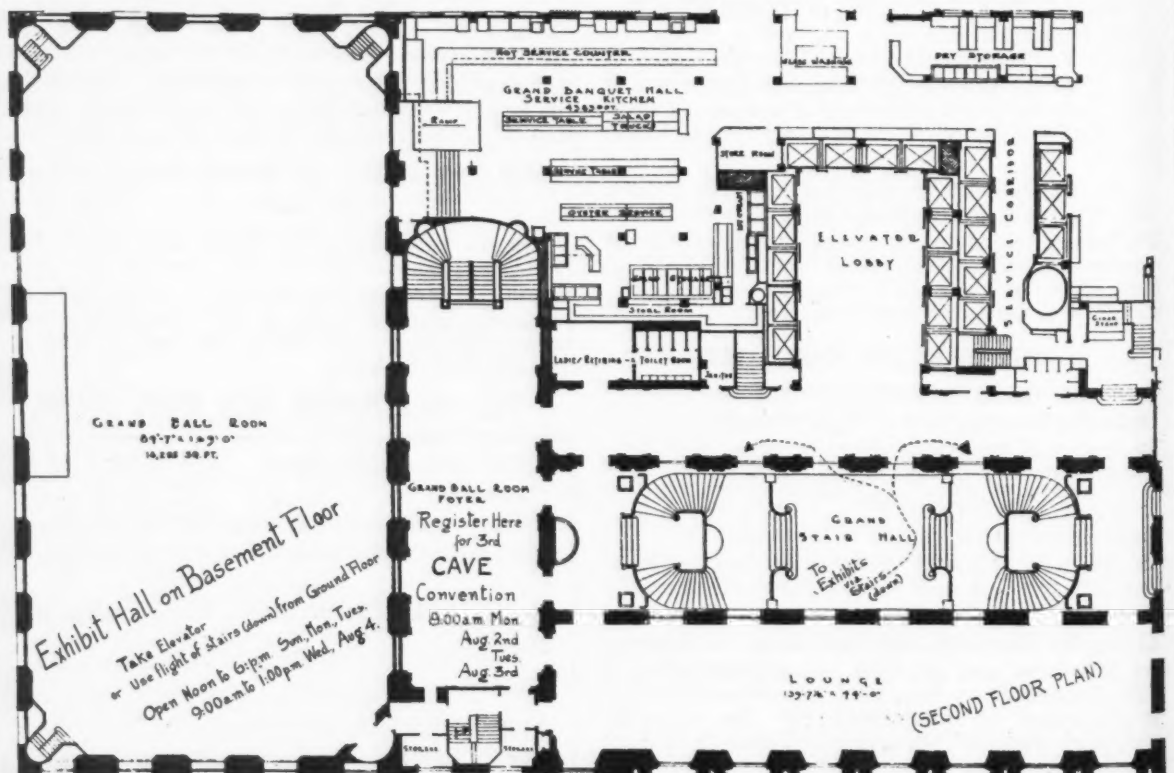


Exhibit Hall on Basement Floor
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EDITORIAL

MONSIGNOR PAUL E. CAMPBELL, EDITOR

THE NCEA ANNUAL CONVENTION IN CHICAGO

THE FIFTY-FIRST ANNUAL CONVENTION OF THE National Catholic Educational Association in Chicago, Illinois, April 19-22, 1954, chose as its general theme, "Planning for Our Educational Needs." His Eminence, Samuel Cardinal Stritch, was the genial host. He extended his hearty welcome to the delegates at the civic reception opening the deliberations of the convention, and appeared several times later at various sessions. The resolutions spoke of his gracious and generous consideration and hospitality, and acknowledged with gratitude the magnanimity of our princely prelate and host. His kindness will be honored as long as this association endures.

Program of Broad Scope

His Excellency, the Most Reverend Edward F. Hoban, Archbishop of Cleveland and President General of the NCEA, gave the sermon at the Solemn Pontifical Mass that opened the convention and spent his time during the four days attending sessions and interviewing delegates. The 10,000 teachers and administrators in attendance gave studious consideration to a planned program of addresses and discussions centering around the general theme. They learned much about the shortcomings of elementary education, the flaws in secondary education, the increased offerings that are within the competence of the college, and the opportunity that lies before our universities in the field of teacher education. The resolutions noted that the continuing development of our graduate schools, our universities, and our colleges, has given supreme satisfaction to those who look to us to develop responsible citizens and thoughtful leaders. The true index of the effectiveness of Christ-centered education is the life of man formed into a Christian and patriotic citizen.

Heavy Attendance; President Sends Greetings

The subject matter of the sessions was of such great interest that delegates arriving late could not find a seat even in the large ballrooms and meeting rooms of the Conrad Hilton Hotel. Many enthusiasts stood around the fringes of the crowd; excellent amplifiers enabled them to hear well and even to take part in the discussions. The two seminary departments were seldom overcrowded, and many of the delegates to the vocations section audited their discussions. The resolutions recommended to the seminary department that they enlarge the spiritual perspective of the candidate for the priesthood that he may give assistance to the classroom Sister in teaching the truths of religion to the young. The en-

lightened direction of the parochial schools in this nation will continue to depend largely upon the clergy. All Catholics must unite in beseeching Almighty God to send laborers into His vineyard.

The President of the United States, Dwight D. Eisenhower, extended warm greetings and best wishes to Archbishop Hoban and the association. The President said in part: "In the field of education, as in so many other phases of our national life, the next few years are of crucial importance. The need for expanded school facilities and for greater numbers of teachers, coupled with the increased complexity of our world and the necessity for adequately preparing our young people for the roles they must play in it—these impose on all citizens concerned with education the demand for the most careful and thorough planning."

Archbishop Commends Theme

In his sermon Archbishop Hoban spoke of the fifty-first annual convention as inaugurating the association's second half-century of service to the cause of Catholic education. He noted the appropriateness of the selected theme, "Planning for Our Educational Needs." "The drafting of an effective plan demands a constant awareness and a vivid appreciation of the objectives of Catholic education. Standing at the threshold of a second half-century, it seems opportune to recall that the goal of education is the formation of all of man for all of life, for life physical and life spiritual, or life intellectual and life moral, for life individual and life social, for life temporal and life eternal, for life natural and especially for life supernatural. The goal of catholic education, in its ultimate phase, is identical with the goal of the Church itself, namely, the sanctification and salvation of souls. Accordingly, Catholic education must not merely instruct, but also sanctify; not merely impart knowledge, but also guide and inspire towards the highest ideals of Christian life; not merely enlighten the intellect, but also strengthen the will, and prepare not merely for life here, but also for life hereafter. Catholic education must be directed to the entire man, and its real aim cannot differ from the total purpose and destiny of man's life. It must promote the harmonious development of the physical, emotional, intellectual, volitional and spiritual powers of the individual, to enable him to live an enriched, virtuous and useful life in this world, and to prepare him for his spiritual destiny in eternity."

Sound Plan Calls for Knowledge

We must never forget that the ultimate goal is the

sanctification and salvation of souls, continues the Archbishop, and every plan for the development of educational work must be emphatically directed towards and effectively subordinated to this goal. A sound plan calls for a knowledge of current needs, and these needs are best studied in the light of past deficiencies. In keeping abreast of science and its marvelous discoveries, we cannot ignore nor exclude the supernatural. Man's mind is not the decisive factor in the world, and we must have more than a materialistic approach to human problems. We have faced great crises, economical, political, moral, and social. These crises have conditioned man for the gullible acceptance of the fantastic promises of communism. The frenetic zeal of the proponents of communism carried the movement across the frontiers of nations. Even in our country, dialectical materialism was embraced by many intellectuals. Today communism contests the mastery of mankind and of the world. Undue emphasis on the material and rational resulted in the practical expulsion of God and religion from human thinking and living. Communism grew apace. This central experience indicates the needs for which we must prepare.

Recall Teacher Is Prime Factor

While extending school facilities to all Catholic children, we must never forget that the truly important and influential factor in our school system is the teacher. Pope Pius XII describes the true Catholic teacher as: "A soul burning with apostolic zeal, with an exact rule of doctrine . . . and a profound conviction of serving the highest spiritual and cultural interests." The good teacher will develop in the child a sense of God; a sense of direction, that is, of purpose in life with eternal happiness as the ultimate objective; a sense of responsibility; and a sense of mission—to sanctify whatever walk of life he chooses. An exact rule of doctrine implies a balanced and adequate knowledge of religious doctrine, as well as a knowledge of philosophical principles relevant to the teaching process.

Develop Catholic Pedagogical Literature

This need for an exact rule or doctrine demands a complete, modern, and thoroughly Catholic pedagogical literature. "It is a fact, and particularly in the field of educational psychology, that our future teachers are exposed to literature authored by secularists, pragmatists and determinists. The student mind is not prepared by training, or experience, to detect all the inaccurate or false principles, assumptions and policies contained in such literature. The impressionable young mind absorbs some of the errors and canonizes them by use in his profession as a Catholic teacher. To preclude such danger, a coordinate effort should be made by the association and its members to develop a complete, modern and thoroughly Catholic pedagogical literature which will safeguard the requisite exact rule of doctrine."

Embrace All Educational Endeavor

The Catholic teacher must be convinced that he serves

the highest spiritual and cultural interests of the student and of the nation. Approximately one-thirtieth of our national population come under the influence of Catholic teachers. Here is the leaven that can restore religion and morality into our national life. This can be done if we develop teachers who have "a soul burning with apostolic zeal," "an exact rule of doctrine," and "a profound conviction of serving the highest spiritual and cultural interests of mankind."

"In planning our educational needs," concludes Archbishop Hoban, "we must show concern not only for our own schools, but must extend our horizons of concern to all educational endeavors in this country and in the world. Our primary concern must be to restore God and religion to human living and thinking. The central problem and the greatest need of our day is 'Restaure omnia in Christo'—to restore all things to Christ."

Cardinal Stritch Extends Welcome

In his address of welcome, Cardinal Stritch told his hearers that "of all the groups of educators which gather in Chicago, there is no group which will attract more attention than you who have gathered here these days for your convention." He spoke of the meeting as a constructive effort to discover "how you can do better your work of education integrated into divine revelation." Many educators of our times sense the importance of religion in education, and they are seeking a way to integrate education in religion. "Everything that educators have to offer which is good and helpful you will take and you will use, and you will assist educators in trying to discover more and more helpful and good things, and you will use all these good things in your schoolwork in the light of your Catholic faith."

Looks on Catholic Schools as Unifying Influence

Today it is taken for granted that every Catholic child ought to be enrolled in a Catholic school. Catholics no longer speak about their duty of sending their children, but of their right to enroll them—in Catholic elementary and secondary schools, and even in Catholic colleges. "Our work is a work that must be done as perfectly as possible. In our deliberations we must seek perfection. The opportunity offered here is unique. You will hear your educational needs exposed by many able educators; you will contribute to these discussions out of your own rich experiences; you will meet educators in Catholic schools from all over the country; you will have highly valuable private conversations with them and you will come to know each other better. The very fact of you Catholic educators gathering together may contribute more than your formal discussions and your listening to learned papers." His Eminence went on to say that in the achievement of our highest ideals in Catholic education we need not isolate nor separate our schools, teachers, and pupils in their neighborhoods and communities. He sharply denied that our schools are a divisive influence; they are rather a unifying one. He quoted the words of Pius XI: "Let it be loudly proclaimed and well understood and recognized by all that

Catholics, no matter what their nationality, in agitating for Catholic schools for their children, are not mixing in party politics, but are engaged in a religious enterprise demanded by conscience."

Upholds Dichotomy

It is not to be thought that we have no interest in the tax-supported schools of our country. We pay taxes for their support; many thousands of Catholic children are taught in them; these schools have a tremendous influence on our country and its future. "We recognize the principle that while civil authority has no monopoly in the conduct of schools in the circumstances which obtain in our country, it is the duty of civil authority to conduct schools. We do not admit that these tax-supported schools are, to the exclusion of private and group-conducted schools, the educational system of our country. In this educational system we must include all the schools which exist and function under our laws and Constitution. We have no sympathy with carping, destructive critics, who aim their criticism at our tax-supported schools without reason and facts. In the spirit of our country we are always ready to give constructive criticism, but we abhor the type of much of the criticism which is not constructive. We recognize sympathetically the difficulties which face these schools. We are ready to help them in the solution of these difficulties. In a word, we, in maintaining and conducting our Catholic schools, have the conviction that we are contributing to the whole school system of our country, and we want that whole school system to be as fine and as perfect as it can be. Our interest in our public schools is keen, alert, and is a very part of our interest in the public welfare of our country and of our communities."

Bishop Sheen Points to Three Tasks

His Excellency, the Most Reverend Fulton J. Sheen, National Director, The Society for the Propagation of the Faith, addressed the convention at its first general meeting. He took as his subject, "Education in America." "We must approach the problems of education," declared the Bishop, "very differently from the way we have approached them in the past. Since we are loyal Americans, since our country under Providence is destined to be a secondary cause for the preservation of the liberties of the world, it behooves us as Catholic educators to concentrate on three great tasks:

1. To save our civilization from authoritarianism.
2. To preserve it from straight-jacket uniformity.
3. To keep the foundations of our rights and liberty."

Bishop Sheen defines authoritarianism as totalitarian when it imposes an ideology by force without either a rational or philosophical basis for that ideology, or without the freedom to reject it if one so wills. Communism is one of the best examples of totalitarian authoritarianism.

"The growth of authoritarianism in a democracy has two causes: (a) the decline of reason and the loss of

respect for logic, and (b) the destruction of the critical faculty." It is curious, continues the speaker, that rationalism which insisted on the power of reason, today practically repudiates it. Pragmatism reduced reason to a faculty which sought the practical or the useful, not the true; Socialism reduced it to the planning or the organizing of the chaos created by a false liberalism. The second reason for this authoritarianism is to be found in the loss of the critical faculty. One of the time-honored evidences of an education is the power to think, to reflect, and to judge. When students are given only one side of a question, such as materialism or determinism, there is no development of the critical faculty. The student of Catholic philosophy is taught both sides of a question and how to evaluate them. He knows a coherent philosophy and has a standard by which to judge other systems.

Wishes Spread of Rational Motives

"Our philosophy of education holds that no one should give his consent to an idea, to a creed or a faith, unless he has rational motives for doing so. We hold that we can no more start with faith than business can start with credit. . . . Too long have we assumed that everyone in the world was well instructed in reason and respected it as much as we do. This doctrine of the rational preparation for the acceptance of any idea or creed must be taken out of our philosophies, and so generalized in America, that no student will ever accept any ideology or myth that is printed or mouthed by a professor, unless there is a rational foundation for such acceptance. . . . Your first mission to America is to save human reason, to make people think, to blot out authoritarianism."

Our rights and liberties do not come from the State, or from the will of the Parliament, or from the will of the majority. This is clear from the second paragraph of the Declaration of Independence: "We hold these truths to be self evident, that all men are created equal, that they are endowed by their creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness." The Creator has endowed men with rights and liberties. Because we are dependent on God, we are independent of States and dictators. "In vain will we seek to preserve the liberties and rights of human beings throughout the world unless we keep in hearts and minds and consciences, the God from whom all powers come."

Citizenry Looks to Religion and Morality

May we conclude our digest of Bishop Sheen's address with this paragraph. "We have been making a great sacrifice to preserve the foundations of our liberties in education by building and paying for schools and diminishing public taxes. These sacrifices are now beginning to be respected and admired by hundreds and thousands of Americans who are not of our Faith. Every day such Americans are knocking at the doors of our schools, asking us to take their children even though they are not of our Faith. Our citizenry regardless of their faith, as Washington said, are beginning to realize

that 'Religion and morality are indispensable supports of political prosperity.'"

In her short address at the civic reception on Monday afternoon, Colonel Irene O. Galloway, Director, Women's Army Corps, graciously noted the debt of the Corps to the home, the church, the school, and the community of the candidate. "Our training and utilization of women in the cause of national defense is based upon the product which we receive from civilian life. . . . (The candidate's) ability to assume responsibilities as an adult is a reflection of the principles and ideals instilled in her prior to enlistment. You as educators, together with the young woman's parents and her church, have provided her with her basic concepts of character. From the material which you have produced, the Corps must develop a group of women capable of augmenting the manpower of this nation to preserve our ideals and our freedom."

Colonel Galloway spoke of many specific aspects of the service career, of the opportunities afforded the young woman for education, travel, and wise leadership and counseling. The Women's Army Corps encourages her to attain her fullest stature in her work, in her social life, and in her moral and religious life.

Vocation Section

Ten excellent papers and a demonstration meeting of a Good Counsel Club made up the program of the vocations section. Three of these papers and the demonstration were given at successive Sisters' meetings. The seven remaining papers were presented to the regular meetings of the vocations department. Only one of these papers came under our eye. In this paper the Reverend Charles McCarthy, M.M., took as his subject, "Vocational Literature, Publicity and Public Relations." Under the head of vocational literature he told of several experiences of the Maryknoll Fathers in publishing vocational booklets. He says very wisely: "We follow the principle that if we circulate literature encouraging vocations, we must assume the responsibility of guiding each prospect to the state of life to which God is calling him or her. Though we accepted more than one hundred candidates from the Armed Forces for Maryknoll, we directed more than three hundred ex-servicemen to diocesan seminaries and religious communities, because in the course of correspondence either we or the prospects learned that their vocations were not to the foreign missions." The best vocational booklet is valueless in an old folks' home. Distribution means getting the booklet into the right hands; this is more important than editorial content. Distribution remains the weak link in Catholic literary output.

Vocation Booklet Must Be Written for Audience

A vocational booklet must tell what a group is doing in order to gain good will, and must present the challenge that every boy and girl should receive during their formative years. It should be written for the audience to whom it appeals; the viewpoint of the boy or girl candidate is of the utmost importance. The daily schedule during the years of seminary or convent training seems

to be of first interest to them. What is said must be said simply but completely. The readability must not be above the grade reading level the candidate has achieved. It is the experience of Father McCarthy that vocational stories and examples catch interest and influence the children more than solid, logical reasons and explanations.

Further Concrete Directives

He gives many suggestions that will guide the vocations counselor in preparing his literature. The *preferred reading level* for the mass readership in this country is the seventh grade reading level. For readers at this level we must maintain an average sentence length of not more than 14 words, with no sentence over 30 words. The syllable count per hundred words should average about 140. Ten per cent of the words used should be personal words, that is, the proper names of people, the personal pronouns, and human gender nouns like man, woman, etc. Keep the verbs active—not more than one passive per hundred words. Finally, use short, simple words freely, with 75% to 80% of but one syllable. These norms demand diligent practice of the writer. The result is clear, simple, fresh, vigorous prose such as we find in the Bible and much of English literature.

Anticipate Objections of Parents

Every vocational booklet should mention the various modes of religious life, with particular emphasis on home and foreign missions. The needs of the world-wide Church should be covered and it is well to make some effort to anticipate the possible objections of parents. There must be a follow-up to vocational literature. Monthly vocation notes sent regularly to all prospects will constitute an excellent follow-up. This monthly follow-up brings letters from the prospects. The resultant correspondence enables the counselor to judge of the eligibility of the prospect. The booklet and the correspondence will not omit to encourage the reading of Catholic books, periodicals, and papers. This background reading gives even the very young prospect the world view of the work of the Church. "Sooner or later, if they have vocations the Holy Spirit will stir their hearts."

Suggests Program of Publicity

Father McCarthy concludes his excellent analysis with the recommendation of a program of vocational publicity and public relations. Even the manner of meeting visitors at the front door and our promptness in answering letters come under the head of good public relations. Our visitor may form an indelible impression when he first steps across our threshold. The counselor must never forget the great importance, in vocation public relations, of the attitude of the diocesan clergy, the attitude of the teaching Sister, and the attitude of the parents of the prospect.

College and University Department

The first speaker in the initial session of the college and university department was Father Edward J. Kam-

mer, C.M., of DePaul University. He called attention to a recent work, *College Age Population Trends: 1940-1970*. On page 13 of this work is a table giving the estimated per cent of increase of the college age population, 1953-1970. The increase is significant, and highlights an important question: Will Catholic colleges and universities continue to enroll their traditional proportion of the college age population? It is important to note that the number of young women seeking admission during the period discussed will be as large as the number of young men.

Every high school principal knows that there is keen competition nowadays for high school seniors. Too many graduates of our Catholic high schools find their way into non-Catholic institutions. Whose fault is this? This question is worthy of thought on the part of those responsible for public relations in Catholic institutions. Catholic boys and girls attending public high schools present a more difficult problem because they are farther from our reach or because they are unaware of the offerings of Catholic institutions. Father Kammer suggests a study of the reasons why non-Catholics come in great numbers to a Catholic institution. Admissions counselors will no doubt find that such a study will provide them with additional persuasive reasons to draw students into our classrooms.

Look to Plant Efficiency and Staff

There is a disturbing factor: What will be the manpower demands of the armed forces? It seems likely that the demand will continue that every able-bodied young man serve his country for two years of active duty. There will nevertheless be an increase in enrollment in Catholic institutions. Present physical plants will become inadequate. Economy suggests that careful study be made of how efficiently the present plant is being used. "Of even greater importance," says Father Kammer, "is the retaining of present good faculty members, religious and lay, and planning for an increase in staff. . . . Religious superiors must select new young members of their communities to do graduate work leading to the master's and the doctor's degree. . . . If our slogan is to be 'every Catholic college student in a Catholic college,' there must be established new schools in certain areas of learning, notably engineering, medicine, and pharmacy."

Whence is the money to come for all this? The administrators and trustees of the institutions cannot bear the burden alone. We must enlist the active interest and support of the clergy and the hierarchy of the United States. The establishing of real working relations with these men will bring their help.

College Religion Teachers Society

The Reverend Cyril Vollert, S.J., president of the Catholic Mariological Society of America, summarized the history of the origin, development, and objectives of the Society of Catholic College Teachers of Sacred Doctrine. It is thought that this organization will benefit the individual teachers, and will contribute effectively to the recognition of the unique value of religion among the college disciplines.

On February 22, 1954, representatives of 47 eastern colleges met at Fordham University to consider a report of the constitutional committee. This group adopted a provisional constitution to serve as an instrument for organizing the society, and officers were elected. The president is the Reverend Eugene Burke, C.S.P., of The Catholic University of America and of Trinity College, Washington. The society is a teachers' organization, open to all who by scientific training or experience are qualified for the teaching of sacred doctrine on the college level. The organizers placed the society under the patronage of Mary Immaculate. Regional grouping will take into account the particular problems of the various regions. Provision is made for a current problems committee with the function of formulating problems and subject material that will aid in crystallizing and directing the discussions of both the regional and national groupings. The by-laws make provision for later affiliation with the National Catholic Educational Association.

Space limitations stand in the way of digesting other papers of the college and university department, the secondary school department and the elementary school department, now in our hands. We could say that we will address ourselves to a digest of these remaining papers at a later date, but the full text of all the papers will be published in the August 1954 *Bulletin* of the Association. Every member of the NCEA receives a copy of the *Bulletin*. This volume is worthy of a place in every library.

This is the story of how a Marian project was combined with our annual style show to harmonize with our Marian aims of 1954. A continuity of theme marks this one.

IN VOGUE with MARY

TO CLIMAX FITTINGLY A SCHOOL YEAR OF WORK IN our homemaking classes, a most unusual display of fashions was held on the night of April seventh in Loretto's Little Theater. Seldom do style shows manifest any continuity of theme, let alone show any purpose save to promote sales in the case of a commercial showing or to exhibit youthful seamstress' talent-fruits divorced from Christian social decency. This style show was unique in that the participants dared to be different yet remained modern—even ultra modern.

Judges, experienced women in the employ of three of El Paso's outstanding establishments, arrived at Loretto Academy at about four o'clock and began their inspection of all garments off the models. Each was a perfectionist and her scrutiny was minute in every detail. When they were escorted to the supper table, one of the Seniors presented each lady with a lovely corsage of pink carnations.

Style Show with a Lift

At seven fifty these judges took their separate places in the Little Theater and during an hour and a half witnessed what they later claimed to be, "A style show with a lift and one which would inspire all women to be truly womanly."

"What made it different?" you ask. Well, from start to finish it had a point. The young lady commentator's first words were:

"Mary, the Mother, sang to her Son

· In a Bethlehem town when the world was young."

She took her audience back to the days when Mary, the Virgin Mother, by the labor of her own hands carded wool, wove cloth and made articles of apparel for Jesus, Joseph, and herself. Was her work done in a slipshod manner?

Queer to their Fellowmen?

Were the garments frightfully out of date so as to make their wearers appear queer to their fellowmen? Answer these questions for yourself. Have you ever seen pictures of the Holy Family in which their clothes accentuated either a desire to be old-fashioned or an

object of special attraction? No. It was always the aim of Mary to "appear as any ordinary woman of the temple"—an aim inspired by her Divine Child who also went about among His contemporaries without any exterior mark of differentiation, except that His words and acts lacked the suavity of the Scribes and Pharisees and His clothing the hallmark of Palestine's foremost haberdashers.

Dawn to Dusk, Imaginatively

Let us accompany Mary from dawn to dusk of any Saturday in those years she lived as the Queen-Mother of Nazareth's Holy Family. We shall go through this day with the help of our imaginations as each Loretto girl steps from a golden picture frame at back, center stage and walks forward the length of a twenty-foot runway while a classmate acts as the commentator to point out the special features of her garment, gives the pattern name, number, the model's number and inserts some little phrase which keeps the Marian threads in place.

"The alarm clock rang. If you're to make that seven o'clock Mass, you'll have to move fast." With these words we get our first view of Marys in pajamas and





housecoats. I hear you say, "Mary didn't wear pajamas." And I reply, "How do you know she didn't?" What with Joseph getting her out of bed in the middle of the night so often after being himself "wakened from sleep by an Angel," it is my opinion that if young ladies of Nazareth or Bethlehem or any other town of Palestine were wearing such things as pajamas, Mary was too. They are really quite modest, you know. One suit, especially, Mary might have chosen to wear. It was reminiscent of an old fashioned nightgown from grandmother's time with ruffled border on a square yoke. Another had an oriental twist to it by way of a turn-up collar resembling the robe of a Mandarin.

Housecoats came out in this group too. Some of these were of cheerful, solid colors of Lady blue and (Mystical) Rose pink. Others were of gay prints, striped, with over-sized pockets big enough for curlers, soap and



Opposite page: Irma Benetiz, "... beribboned and belted organdy." Left to right, above: Carolyn Emerson, commentator; Martha Aun, "My afternoon print"; Irma Benetiz, "You've seen me before"; Angie Telles, "... durable, simple, chic"; Alice Anchondo, "... tweed for travelling"; Gloria Iguaron, "... it's brick-red taffeta"; Elisabeth Bogen, "a rhinestone in the heart of each rose." At the lower right: Martha Balderrama, "... in my poodle-cloth shopping suit"; at the microphone with a running commentary, Carolyn Emerson.

that apple collected at a neighbor's room. For Mary these pockets carried the soap and the apple which she gave to her Boy who was busy putting dishes on the table for breakfast.

For Shopping

After the tidy-up period, we escort Mary to the little market not very far from home in Nazareth's shopping center across from the town plaza. Can you believe that Mary might have worn a butcher linen dress with flowing, graceful lines on days which were sunny and warm? Do you imagine that a "cowl" neckline effect could have been borrowed from Mary's street dress of blending coral and grey wool which she wore on cooler days of a Palestine fall or winter?

Undoubtedly many eyes were attracted to the beauty of this reserved, yet magnetic Jewess as she paid for her purchases over the counter of that Semitic super market. Her type of beauty could most appropriately wear a street dress of solid, somber green; so versatile, so durable, so practical. One last garment seemed to carry its Mary-ness well and I think our Blessed Lady might want one if she were to come to spend a little while with us. It was a sack dress of beige linen, smartly set off with a navy blue suede belt with gold buckle.

Going-away Outfit

What do you think Mary chose when she went on a little week-end trip? You know she must have been as

thoughtful of all her other friends and relatives as she was of Elizabeth. Mary would have a sweet little chuckle over the names of some of our up-to-the-minute materials: rayon, nylon, orlon and I really think she would be happy in picking out just the right thing for a going-away outfit. Look at Mary in a grey-brown tweed suit of lightweight orlon-wool combination; in a glinted gold, crease-resistant linen suit, cut with just enough curve in the jacket and the four-gore swing skirt to accentuate the gracefulness of a slim, womanly figure. No? Then visualize her in this finger-tip length blue corduroy loose coat, styled with a wide, pointed collar, two-piece sleeve and deep flap pockets; fullness held in with a belt of the same material. Yet one travel garment speaks of Mary. This time it's a brilliant blue poodle cloth coat with not a single button to mar its luxurious looseness.

Definitely Marylike

This afternoon Mary's best friend (with Mary, all her friends are *best* because of Him whom she mothers) is holding a little afternoon affair for the sake of one recently come to Nazareth. What shall our Virgin Mother wear this time? Afternoon teas, parties, informal evening gatherings—they are all somewhat alike and can all be definitely Marylike. Here's a navy blue taffeta having a turn-back effect at the neckline which insinuates a special collar. If it is summertime, her choice could be this delicate pink lace over pink taffeta. Its maker went ad-



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venturing with seams sewed on paper, even to the scalloped neckline, and produced a party dress in lace-finished loveliness.

For a late afternoon, take a look at this brick-red nylon taffeta made with full Princess features and lovely modest neckline. Why do you not think Mary would look well in this? Too dark? Mary's personality and type of beauty would have given that dress something which no young lady of the twentieth century could ever give it and that something would have been this thing we call Mary-ness—just the right amount of smoothness, smartness and simplicity. As an alternative, how about this fabulous new tapestry cotton for afternoon or evening wear, with shirred neckline and V-waistline lending interest to a simple, untrimmed frock?

Casting Spell of Enchantment

Maybe Mary would join the nylon lovers in this deep coral party dress with vest-like appearance given it by a white organdy insert. With womanly dexterity her final choice may be a winsome dress of polished cotton, glittering with rhinestones, each individually applied in the heart of a rose. A spell of enchantment she can

Left to right on facing page: Ethel Irwin, "... I remember grandma"; Jeannette Luna, "... retiring Madame Butterfly"; Margarita Calderon, "... lace-finished loveliness." Above, left to right: Josephine Terrazes, "... crease-resistant linen, reversible jacket"; Margarita Calderon, "... beige tweed of orlon-wool combination"; Alice Anchondo, "... glinted gold with three-quarter sleeve."

most easily cast in such a creation as this—a Marian enchantment which emits an aroma of gentility and refinement of manner; of fond affection which is the germ of social charity; of womanly dignity which grows ever more dignified with each new day lived in that Presence which is Love and Peace and Joy in the Holy Spirit.

Mary as Exemplar

With or without the embellishments lent to the human body by clothing, Mary is ever before us as the exemplar of neatness, appropriateness and modernity in this matter of wearing apparel. So long as our young Catholic girls choose their wardrobes with the Mother of Grace and gracefulness beside them they will show forth to a world which lives to dress that only insofar as woman dictates the standards of modesty, dignity and the art of homemaking, will men become God-orientated.

Mary-ness Accessory of Each Garment

It was this Marian thread with which many future motherhands threaded their needles in the process of making and displaying articles ranging from nightgowns to evening gowns, from pajamas, through lounge robes, housecoats, street attire, afternoon tea, theater coats and dresses, to exquisite formal and semi-formal evening gowns. Every model in this Christian exhibit of the homely art of sewing portrayed both in herself and in the fruit of her labors a breath of Mary-ness which be-

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STORE OF LADIES... WEEDS OF PEACE

Novel Slants on the Puritan Age, 1625-1660

MUCH HAVE I TRAVELED in the realms of gold and dwelt forlorn where baser ores abound. I am, heaven help me, a teacher of English in fourth year high school. I do *not*, please notice, teach "fourth high English," for that is an anomalous articulation which exists despite teaching.

So many comforting and constructive things (and what a comforting power is exercised by the very word "constructive"; I must look up its definition some day) are said and written about secondary schooling that even teachers of English are sometimes half convinced that all is well in their little secondary world. To be sure, doubts arise and recur; it is hard to ignore experience entirely. But the large, vague faith of our profession comes in again on little cat feet. We turn from impossible themes and unbelievable book-reports to read in a school journal that someone has found a new type of audio-visual aid, or that Doctor Thermogas has just published a rapturous analysis of teaching trends; such things buck up the spirit when the weight of woe is all but overwhelming.

Vitality of Profession

And then we notice the *vitality* of our own profession. Everywhere teachers are "hot-footing-it" to conventions, conferences, symposia, panels, workshops, round-tables, square tables, oblong tables, tables of statistics; training tables too, for all we know. There is rush and scurry in those delightful field trips that mean so much in the educative process, and that seem to cluster around strong centers of intellectual life, such as Atlantic City. "Surely," we say, averting the gaze from a horrible stack of corrected—or mutilated—test-papers, "surely this business of ours is a going concern; it has life and drive; it *must* be successful." Thus, though we be snow-bound in freezing doubts, we experience a prompt and pleasing thaw. As Whittier remarks (that splendid, unschooled gentleman who never did a theme or a term-paper in his life), we feel the stir of hall and street; the chill embargo of the snow is melted in the genial glow. We cast off gloom and depression of spirit. We decide that perhaps, after all, *secondary* is the right adjective for the type of education that high school English teachers are stuck with; we had

almost concluded that *Tertiary* is the word, with the qualification *Miocene*.

Some Factual Tales

But let us, for once in a way, permit the snow to stay awhile. Let us, holed up cozily before the fire, forget the fillip of constructive pabulum, and entertain one another with little factual tales. What though the stories be already familiar to us all? This fact is their recommendation. Only such tales have proper place and welcome around the clean-winged hearth when glows the heart of home and all the outer world lies far away across stern tundras of snow. I'll start the business, in the part of the school-master. Would it might be in the more gracious part of "Our uncle, innocent of books."

Subject: fourth high term quiz on the Puritan Age. Papers submitted by a class of thirty-two in a school that strives to hold standards high and is selective to a degree. Hence, these papers are from no run-of-mine pupils, but from survivors of an initial screening and a three-year process of thinning out incompetents—pupils (*not* students, whatever else they are) all Americans by birth and immediate ancestry, despite the fact that their literary style seems to be that of recently arrived refugees.

We focus attention on one small part of the examination. But first, by way of appetizer, take this. Required to name two poets of the Puritan Age, most of the pupils qualified, favoring Milton and Herbert. But a choice few came up with these interesting couples: "Milton and Bunyan"; "Browning and Pope"; "John Milton and Alexander Poe"; "John Milton and Alexander Dryden." *Allons!*

Our point of interest in this slight selection from *L'Allegro*:

Towered cities please us then,
And the busy hum of men,
Where throngs of knights and barons bold,
In weeds of peace, high triumphs hold,
With store of ladies, whose bright eyes
Rain influence, and judge the prize
Of wit or arms, while both contend
To win her grace whom all commend.

Forget or Ignore Classroom Treatment

Footnotes in the textbook explain that *triumphs* are tournaments or jousts in mock-combat, and also contests in speech and courtly compliment; that the term *weeds of peace* means non-military attire; that the *grace* sought by contestants is the favoring decision of the "queen" appointed to judge their efforts. But it appears that high school seniors do not read footnotes in preparing for a quiz, nor the text itself for that matter, and that they completely forget or ignore the classroom treatment of the matter assigned for examination.

There were two requirements set for treating the eight lines from Milton. First, the pupils were asked to "tell in plain prose just what the quoted lines mean." We shall see in a moment what ten seniors out of thirty-two think the lines mean; we shall also discover what these same seniors regard as plain prose. A second requirement was the interpretation of six phrases taken from the eight quoted lines. Let us look at the results in order. Each of the following paragraphs and sentences is the pupil's full comment; his own spelling; his own punctuation.

Pupils' Full Comments

1. Milton is saying that we are all pleased by a large city and the progress and the work done by the men of the city. Where knights and barons fought to gain the appreciation of the scores of women watching.
2. To see the high building thrill them and all the noises of the people along the streets. To see some of the knights walking along respected by all, and a crowd of ladies with much influence and everyone is trying to win her over.
3. The quoted lines tell of Milton's idea of a very joyful day in the city. The day is just starting and there is probably going to be a tournament.
4. The poem is a poem of gaiety and here is said that now the pleasures of the city are pleasing to the men in the poem. In the city is heard the humming of men busy at their jobs and going here and there. There are throngs of knights and barons who have had many great triumphs in their lives and are now at peace. There are ladies in the city who are influential and admired by the men. These women judge the men by either the wits or the arms of these men. And at the same time these men are contending to win her affection or grace which is commended or admired by all the people.
5. Men are grouped together because they are going about their daily tasks like bee which creates noise. The storekeeper with their inviting faces to buy their goods. The buyer buys the goods and all is content.
6. We are happy to be in the city (castle). Men are working and hurrying all about us. Many knights and barons are in the city too. They show off their fine clothes and horses and tell of their brave deeds while the ladies watch on and show their approval of the knights and bar-

ons. And they judge the prowess of the men whether they are strong physically or mentally, while two men oppose each other that the victor may win her approval.

7. The tall modern cities please us now with the busy hum of men and where the bold knights and barons strong and dashing in war, in time peace they try to please the ladies with their wit and powerful build so as to win their admiration.
8. The towered cities please us. They are noisy with the hum of busy men. There are throngs of bold knights and barons, who in time of peace there is great praise. There are many ladies in the city. When it rains it shows in their eyes. These women are the judge of honor and the power of arms, while the men try by sport to win favor with the women whom all want.
9. He states that we are pleased with the tall buildings of cities and the constant noises that are found within a large city and that there are many beautiful ladies in the city who are influenced by rain and that many men fight to win one particular women whomever it may be.
10. He is trying here to say that during a time of peace the knights and barons are held in the city because they have no other place to go and since they had nothing else to do they went and jost with one another for the eye of a damsel. This was done by different feats of arms. The looks of these women had the power to command them. So Milton was meaning that the lords had nothing else to do so they just played around.

Thing Beyond Reach of Genius

There, dear friends, you have the first chapter of my story. Believable? It's fact. It is its own proof of genuineness. Such ineptitude cannot be feigned or fancied. No writer of fiction has the *power* to put together such messes of words. This is a thing beyond the reach of genius. And there are expressions and phrases here that deserve to live. Where again will you come upon such a line as, "There are many beautiful ladies in the city who are influenced by rain"? Where can you find grim humor more compactly expressed than in the words, "The looks of these women had the power to command them"? All literature has not the equal of this: "They went and jost with one another for the eye of a damsel." A retiring bookseller of Baltimore says the age of the boob is upon us. Maybe we have just been sampling the first outcroppings of boob language and boob literature. But it is abomination of desolation for the poor teacher of English in high school.

The paraphrase disposed of, there remained to our stalwart seniors the task of interpreting these six expressions from the eight lines of *L'Allegro*:

- (1) towered cities
- (2) hum of men
- (3) weeds of peace
- (4) store of ladies
- (5) high triumphs hold
- (6) to win her grace

You want to hear something rare? Gather ye 'round!

(1) *Towered cities:*

- (a) The tall building over all men.
- (b) The cities had gates in the walls with look-out towers on them.
- (c) Tall cities with large skyscrapers.
- (d) Tall pleasurable cities.
- (e) The massive sites of the cities.
- (f) This means that the cities had so many towers in them that they looked as if they were all towers.

(2) *Hum of men:*

- (a) This meant the hurried work of men, the rushing to and throw.
- (b) Singing of men as they walk along the street.
- (c) Men talking and making noise.
- (d) People moving up and down the street talking or singing.
- (e) The working noise.
- (f) The noise created by talking and the autos.

(3) *Weeds of peace:*

- (a) Good and bad work together.
- (b) Tournament fields.
- (c) While in peace the knights have nothing to do and so they do no good as weeds in a field.
- (d) Just as weeds grow thick around the flowers, so does peace in America surround the people.
- (e) This means that the restraining of the fighting spirit of the lords felt to them as weeds holding them back.
- (f) In time of war the fields would be trodden down by soldiers; since it is peace time the weeds grow.

(4) *Store of ladies:*

- (a) Different kinds or varieties of ladies.
- (b) Ladies waiting for the knights to come home.
- (c) Probably means that there were numerous

ladies about so that it looked as though there was a store full of them.

- (d) Ladies at stores and everything they see they want to buy.
- (e) Many women all in one bunch.
- (f) The ladies in the bleachers.

(5) *High triumphs hold:*

- (a) The ladies held the men in high esteem.
- (b) These men have won many battles and triumphs and now hold them in their hearts.
- (c) Tournaments and similar gallantries.
- (d) When the knights aren't at war they are honored and have dignity.
- (e) This means that they were so successful in war that no one wants to fight or make another war.
- (f) Here hosts of knights and bold barons, the triumphs saluting them, in times of peace engage in contest while many ladies with tears in their eyes which make them bright judge who are the best in combat or speech.

(6) *To win her grace:*

- (a) To win her affection and attention.
- (b) To win her favor—have her appreciate him.
- (c) While the men fight to win the love of the lady.
- (d) To get her for himself.
- (e) To win the favor and admiration of the ladies.
- (f) The warrior at the bargain counter.

Thus the tale ended. What price, English in high school? And, speaking of schools, how high is high?

Like the romantic tragedy of Frankie and Johnny, this story has no moral; this story has no end. It is only a tale told at the family fireside. The great logs are crumbling low. It is time for us to retire to the summer-land of dreams, low stir of leaves, and dip of oars, and lapsing waves on quiet shores.

In Vogue with Mary

(Continued from page 537)

came the common accessory of each garment.

Awards? Certainly, but no matter to whom they went. One thing is sure and certain: every young lady in Loretto Academy's 1954 style show merited high praise from the Mother of Fair Love and, as one of our judges

so truly remarked, "There were no losers in this evening's display of clothes." The night proved beyond a doubt that today's young ladies can be chic, modern and even glamorous while retaining their right to that ever cherished title, "Child of Mary."

WHAT ABOUT THE LAY TEACHER?

FACULTIES OF CATHOLIC SCHOOLS IN AMERICA ARE undergoing a kind of metamorphosis in which the lay teacher is playing a significant role. The number of laymen teaching in Catholic schools is growing each year. For example, in the Archdiocese of New Orleans three new schools are staffed entirely by laymen and they make up half of the teachers in three others. A Catholic college in the northeastern United States is operated by laymen. Elsewhere, too, they are becoming more numerous.

How will the lay teacher be received by the various parties interested in Catholic education?

Laymen Vitally Necessary

From the administrator's point of view two factors are making the services of laymen vitally necessary to Catholic schools. First, enrollments in both elementary and high schools are rising rapidly and sharply. Both public and Catholic schools anticipate accelerated increases in school populations for at least the next decade. Catholic school enrollments are increasing at the rate of five percent more than those in public schools. High schools have just begun to feel the effects of the rise in the nation's birth rate that began during the years of World War II and continues to shoot upward on statisticians' charts. A child born during the year of the Pearl Harbor attack will be thirteen years old sometime during 1954. The influx of so-called "war babies" into Catholic high schools will begin in earnest next year.

The second administrative factor favoring the contracting of lay teachers is the decline in religious teaching vocations. Whatever the cause may be for the lack of vocations, many orders and congregations of teaching Religious have reported that too few young people are entering the religious life. Even those orders which have not experienced the decline are unable to report increases to keep pace with the new demands. The paucity of available reserves means that some orders will be unable to staff classrooms that are being or will have to be constructed. It also creates an undesirable situation involving aging and infirm Religious who for their own well-being and the interests of pupils ought to retire. Without replacements for them, such teachers will remain in the classroom.

From the vantage point of the educational administrator, then, the layman has a valuable contribution to make to our Catholic schools. But he is only one of the parties interested in Catholic education. How will the layman be received by pastors associated with schools?

A Financial Challenge

The layman immediately presents a serious financial challenge. Although it may be true that a good teacher is something of an idealist caring more for educating than for material rewards, he nevertheless has financial obligations to himself and his family which in an inflated economy cannot be met if he is underpaid. There are the exigencies of food and rent. The professional man is expected to keep a neat and well groomed appearance. The conscientious teacher will do in-service study to improve himself professionally and culturally. The teacher must finance the costs of such matters himself.

Salaries for lay teachers is a touchy subject for pastors, laity, teachers, and non-Catholics. On the one hand, the Church teaches that the worker should receive a fair living wage. On the other, the lay teacher in the Catholic school is often among underpaid workers. Recently the Holy Father called for higher wages for all lay employees of the Church in accordance with Catholic teaching. The subject of low teachers' salaries is a source of embarrassment for all Catholics who are asked how such a dichotomy can be explained.

Financing Rests with Laity

The financing of expansion of Catholic faculties and plants rests ultimately with the mass of Catholics in America. The additional buildings, personnel, and equipment that soon will be needed can be secured if the responsible authorities accept as a basic premise the support of the laity. Catholic education in America has grown from small beginnings to its present giant proportions by the generosity, perspiration, and work of numerous generations of Catholics. There are school buildings still standing in this country to bear testimony to the sacrifices and toil of our forefathers who piled log upon log and brick upon brick after their own hard day's work in order that their children might have the benefits of a Catholic education. American Catholics will be unwilling to risk jeopardizing the work of the past. Both pastors and laity will have to be willing to bear the burden if they wish our Catholic school system to survive this period of crisis intact.

Parents' Attitude toward Lay Teachers

But there will be other problems. How will lay teachers in larger numbers than ever before be received by the mass of Catholics? Some popular Catholic resistance to a change in the nature of our faculties can be expected. Change of almost any kind generally does meet resis-

tance. Traditionally in America the religious teacher has been the teacher in the Catholic school. Parents were taught by Religious and they will feel cheated if their children are not. Some Catholics regard a completely religious faculty as the ideal one. The way of life and the pious demeanor of the Religious demand respect. The garb and person of the nun exact a high degree of docility from youngsters. Religious radiate an aura of religion and the children absorb it.

Can the layman contribute in any degree to the children's spiritual advancement? He can indeed, especially on the secondary level where to adolescents the Religious represents the religious life and the layman represents secular life. Students are influenced by men and women who, living in their own community and taking part in much the same affairs and matters as they and their parents do, frequent the sacraments and religious services, take an active part in Catholic affairs, and demonstrate that the aspiration to sanctity is the concern of all men and not just of those who enter convents and monasteries.

Influence of Lay Teacher

It would seem that Catholics who are reluctant to accept the lay teacher miss this basic concept. Ultimate Christian sanctity is the necessary aim of all Catholics, lay as well as religious. There are very specific ways in which laymen will be able to relate Christian living and secular life. Their attitudes in the classroom, their participation at sacraments and religious services, their attendance at Mass and Communion with students—religious rule calls for community Mass and Communion and so Religious seldom receive Communion with students—their knowledge of Catholicism, all contribute to showing students that religion is a vital and integral part of secular life. The lay teacher who is also a lay apostle can stimulate students to Catholic Action.

Layman Closer to Civic Community

Educationally there are good reasons to modify the ideal of a completely religious faculty. What can the layman contribute educationally? The layman is closer to the civic community than are the Religious. He has much the same civic responsibilities and interests as do the students and parents. Often he is in closer contact with the political, social, and economic affairs of the community than the Religious. The lay teacher uses the same resources for cultural interests and relaxations. He watches the same TV programs, listens to the same radio programs, goes to the same motion picture houses and legitimate theaters, rides the same buses, and shops in the same stores as do the students and parents. By his contacts with members in the community, the lay teacher is in a position to bring the school and community closer together. He can participate in various community programs in which Religious generally do not engage.

The primary purpose of the Catholic school and the one which justifies the added expense of maintaining a dual school system is to produce Catholics educated in

their religion and reared with good religious habits. This purpose does not exclude the aims of developing good and intelligent citizens and individuals capable of deriving as many of the good things in life as possible. That is to say, secular studies and activities have a prominent place in the curriculum of the Catholic school. The layman who is in close contact with the interests and needs of the community is in a good position to show how Catholics can make the best use of those things which the community has to offer.

Expansion of Activities, Promotion of Aims

The services of the layman can mean an expansion of activities for both students and faculty which can result in closer contacts with community life and the promotion of educational aims. Religious rule and the religious way of life often prevent or make impractical some activities by Religious. Some others might be deemed inconsonant with the religious spirit. Participation and leadership in educational affairs by laymen is virtually unlimited.

The layman can go into the community with his students. Perhaps his contacts with members of the community will make readily possible excursions into government and industry where students can see the theories of the classroom in actual operation. The more pragmatic the curriculum of the Catholic school is the more valuable the layman's contribution in this regard becomes. Although there is much to be said against the establishment of Catholic vocational schools, those who see a value to them will probably draw heavily from the ranks of lay teachers to staff any such schools they might construct.

Guide to Cultural Activities

Since the layman, like his students, is not under the curfew most Religious impose upon themselves, he is in a position to promote guided cultural activities among his students by encouraging group attendance at the Catholic theater, musical programs, lectures, and exhibitions of various kinds. He can lead students to a healthful participation in community programs that promote the general welfare.

School athletic programs can be extended broadly when a layman is on the faculty. He can participate actively in sports and travel along with the students to places removed from the site of the school plant. Schools staffed by nuns can particularly benefit from having a layman on the faculty who can direct activities not usually engaged in by women.

Link with Professional World

Faculties can make use of the layman's abilities in professional activities: He can attend civic and educational meetings in the name of the school and so help establish better relations with the community. At the same time he can bring back to the faculty the latest developments in the community, the profession, and the specialties.

(Continued on page 555)

HOW A SOUND FILMSTRIP IS MADE

IT ALL BEGAN WITH A PHONE CALL! This is the story of how a sound filmstrip series came into being, a story factual and detailed which is presented here as a help to others who may want to enter into the same field. Also, for the more than two thousand teachers who are presenting the "Creed" of the Baltimore catechism, lesson by lesson, in color and sound, it affords an intimate glimpse into the inner workings of a twentieth century educational technique.

Idea in Sketchy Form

Five years ago, in April of 1949, a priest in New York picked up a phone and called the late Fulton Oursler at his home. During the next five minutes he outlined in sketchy form an idea he had lived with for more than a year. He then asked for an appointment. The recent convert to the Catholic Church, a tremendously busy editor and writer, but also a man of deep simplicity, invited the priest to his home. One half hour later the two were huddled together, and for the rest of the afternoon labored over an idea until they finally got it into shape.



Father Michael F. Mullen, C.M. makes phone call that sets in motion the planning and production of the St. John's Catechism.

Another phone call, and two weeks later the priest was in consultation with Clare Boothe Luce, another recent convert who was giving so much of time and talent to the Church that had given her happiness. Once more he was received with enthusiasm and the promise to do everything possible to bring the idea into being. From these two discussions came the impetus and the future contacts with other members of the Catholic laity which were to make a dream into a reality. Two five cent phone calls had triggered into action a new medium for the teaching of religion to our Catholic youth.

Why Consult Laity?

Why consult the laity, you may ask, regarding a project dealing with the teaching of religion? Why approach a man who was engaged in producing a radio network show on the life of Christ, and a woman who was a brilliant writer for the theatre, in a matter concerned with dramatizing the lessons of the Baltimore catechism? Did not the Church have her thousands of Religious and priests — professional teachers and expounders of her doctrine? Would not they best know how to put the Catechism question and answer into story on record and picture on film? The answer to these questions was to be found in the wise words of our Holy Father Pius XI.

In an encyclical addressed particularly to the hierarchy of the United States in 1936, the Holy Father spoke about the power of the motion picture as an educational force for either good or evil. His words are equally applicable to this new form of the picture story. He stated that since it "... is in reality an object lesson which for good or evil, teaches the majority of men more effectively than abstract reasoning, it must be elevated to conformity with the aims of the Christian conscience." Finally, after praising those who would enter this field, he warned them that they "must make full use of the technical ability of experts, and not permit the waste of effort and money by the employment of amateurs."

Dramatization of Catechism Not Easy

So the priest went to the experts. But he found that dramatizing the lessons of the Baltimore catechism is not an easy job. To take the entire dogmatic, moral and sacramental theology of the Church, already reduced by theologians into exact, precise formulas, where precision and accuracy are the goals, and to give that material a psychological approach, to reduce the terminology to the child's level of understanding, to cast it into story form, to warm it up with emotion for its motivational content, and finally to contain each lesson within the ten minutes imposed by a child's limited attention span, seemed an almost impossible task. There followed two years of trial and error. Five different script writers worked on the project. All this time the realization was growing that technical know-how is a thing apart from doctrinal know-how.

Finally it was seen that only a priest equipped with the

*All of St. John's University, Brooklyn, N. Y.

1. Father Dion does research and writes scripts in television format for units of the St. John's Catechism



2. Vincentians at St. John's Univ. discuss scripts



3. Suggested visualization determined with artist



necessary technical skill could solve the problem. The present priest-author of the series had met with the various writers at least once a week during this time. He learned from them the technical skill of compressing ideas, of letting the pictures carry the story as much as possible, of fitting one idea to a picture. Writer and artist have to work hand in hand. After two years the writer was ready, but of the thousands of teachers who now praise the finished product, few know of the grinding hours that went into the gaining of a technical skill by one already equipped with doctrinal competence. Equally unknown is the generous cooperation extended to the project by the laity.

Nor does the story of cooperation end with the whipping of scripts into shape. The laity was also called into the picture for the special skills required for the recording of the scripts. The Catholic Actors Guild of America graciously offered to help in the casting. Catholics from an advertising agency were willing to supply a producer and director for the recording sessions, and also to select a capable musician and a sound-effects engineer. A Catholic artist with eight years of experience in religious art was secured to illustrate the script. Finally a Catholic publisher was found who had the courage to introduce and distribute the finished sound filmstrips into a relatively unknown market.

St. John's Agrees to Finance Project

Most important of all, the president of St. John's University and his advisers, possessed of initiative and foresight, agreed to finance the project so that a professional product could be turned out. His dictum was that "The Church deserves the best." Thus the project was supplied with funds necessary to make that resolve a reality.

Finally, three years after the first faint stirrings of an idea, with priests supervising every phase of the work, assisted in turn by a fourteen-member advisory board, and with competent Catholic craftsmen pooling their technical and artistic abilities, the first two units of what is to be a thirty-unit series on the Baltimore catechism were produced. Two more years were devoted to completing the ten units which cover the Creed.

4. Artist prepares pencil sketches of all pictures



Production, Step by Step

What follows is the story, step by step, of the process involved in the production of a sound filmstrip.

1. The first step is to determine the scope of the lesson in the Baltimore catechism which is to be audio-visualized. The author of the series, the Reverend Philip E. Dion, C.M., does research in theological sources to determine which points are to be stressed. The aim is not to cover every question in the catechism, but rather to elucidate those matters most difficult to teach, and to stress the positive and practical approach. The author writes the script in television format with dialogue down one side of the page and visualization opposite. For each frame of dialogue he describes the suggested picturization.
2. Father Dion goes over and defends his script with Father Michael Mullen, C.M., producer of the series, and a group of Vincentian priests at St. John's University. As a result of this session or sessions, the script is revised and mimeographed for distribution to artist, actors, and members of the advisory board. This board has representatives from among superintendents of Catholic schools, diocesan directors of the Confraternity of Christian Doctrine, and Sisters supervisors.
3. Fathers Mullen and Dion confer with Father Lawrence Lonergan, C.M., art supervisor of the production, and Mr. Vincent Colabella, the artist. The suggested visualization is discussed, modified, and finally determined.
4. The artist makes complete pencil sketches of every picture that will appear in the final production. Since there are approximately 120 frames in each set of two units, this stage requires seven weeks.
5. A conference is held among Fathers Mullen, Dion, Lonergan, and Mr. Colabella for corrections and final approval of the pencil sketches.
6. The artist proceeds to reproduce the pencil sketches in full color. Mr. Colabella, working in

6. Artist reproduces sketches in full color, working fourteen weeks, in cooperation with Fr. Lonergan



7. Script is tape recorded by priests of St. John's



5. Fr. Lonergan and artist prepare for art review conference



8. Rough units tested on children of various ages



9. Some of advisory board which reviews scripts



10. Conference with Mr. Lamneck, technical producer



11. Working out details for recording, with Mr. Williams



cooperation with Father Lonergan, spends fourteen weeks of studio time in producing the final paintings to be used in photographing two film-strip units. Meanwhile two sets of photostats are made of the completed pencil sketches, to be used for classroom testing of the units. These photostats also serve later for casting the script.

7. For testing purposes, only, a tape recording of the script is made by the priests of St. John's University, directed by Father Gaulin. This is the only instance of the use of amateur talent.

8. Using the photostats in an opaque projector, combined with the tape recording, the rough units are thoroughly tested on children of various age levels brought to the religion methods and audio-visual classes in Teachers College, St. John's University. Many valuable suggestions are made, not only by the religious Brothers and Sisters in class, but also by the children themselves. These suggestions are incorporated into the script.

9. The modified scripts are forwarded to the fourteen members of the advisory board, made up of diocesan Confraternity directors and superintendents of Catholic schools. Having reviewed the scripts, the members of the board meet in the office of Very Rev. Msgr. Charles M. Walsh, Confraternity director of the Archdiocese of New York. From this group the script receives its final polishing. It is mimeographed for the last time, and a copy is sent to the censor for ecclesiastical approbation.

10. A conference is held with Mr. Joseph Lamneck of Cecil & Presbrey Advertising Agency, New York. Mr. Lamneck serves as the technical producer of the series. At this meeting, the director of the recording, the actors, the musician and sound effects men are selected. Musical themes and sound effects are noted in the script.

11. A conference is held with Mr. Ralph Williams of RCA Victor custom records division to work out

12. A six-hour recording session in RCA studios



12-13.

14-15.

16-17

18

19

20

21

details for the recording session: reserving studio time, setting deadlines for record production, determining album design and format, and the like.

12-13. A six hour recording session at the RCA studios ends with the script in audible form on large reels of recorded tape. Father Gaulin, supervising recording, is seen in the control room separated from the recording studio by a glass window partition.

14-15. The actors are from the Catholic Actors Guild of America. Among actors in the first picture is Jason Johnson, television actor and narrator for the series. The other picture shows Warren Parker who plays the part of Christ in the series as he has done throughout the years in the radio and television productions of *The Greatest Story Ever Told*.

16-17. The organist is Henry Silvern, musical director on television. In picture 17 is shown the sound-effects engineer at work during the recording session.

18. The recorded tape is edited. From it are made 78rpm discs. Test pressings of the recording on disc are submitted by RCA for approval of the sound level and tracking, before the master records are made. The picture shows the electroplating section of the record manufacturer.

19. The lesson plan, which appears on the back of each record sleeve, is prepared. It consists of the procedure to be followed by teachers, subject matter covered, discussion questions and answers, and suggested pupil prayers and resolutions which are inherent in the method.

20. The lesson plan is tested in intermediate classroom situations. Then appropriate pictures are selected to carry the question captions for the lesson review which is an integral part of the film-strip.

21. The finished paintings in color are checked, corrections are made, and final approval is given by

13. Technician follows script, for later tape editing



14. At center, Jason Johnson, TV actor and series narrator



15. Warren Parker plays part of Christ in series



16. Background music by Mr. Silvern, a TV music director



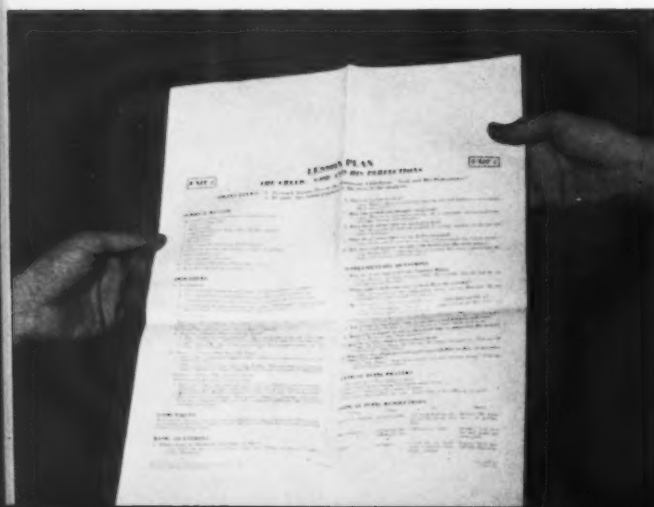
17. Record includes sound effects furnished by engineer



18. RCA makes phonograph records from edited tape



19. Lesson plan will appear on back of record sleeve



Fathers Lonergan, Mullen and Dion. The art work, titles, and captions are set up, and their sequence is checked against the recording for a final over-all check and approval.

22. The art work is now photographed in color in proper sequence by Colorfilm Inc. of Mamaroneck, N. Y. to make the master filmstrip.
23. Test filmstrips are submitted for approval of density and color balance. The artist is seen examining work in the photographic laboratory. When the final quality has been decided upon, the stock prints are made. The film is scratch-proofed, cut, and packed in labeled cans.
24. The canned filmstrips are collated with the proper records in their proper albums and packed for shipping in the stockroom of the distributor, Declan X. McMullen, Inc., New York. Shortly they are on their way to hundreds of schools and parishes who have standing orders for the units as they are produced.
25. It has taken five months of time, the efforts of over a hundred persons, and \$10,000 to produce two such units. In the picture are shown the ten units that complete the Creed. Since both filmstrip and phonograph disc are used together, we show also two pieces of school equipment used with the sound filmstrip: a record player at the left and a filmstrip projector at the right.

Share Experiences with Others

The persons involved in the production of the *St. John's Catechism* have been willing to share their experiences with other Catholic educators in order that the latter may see the planning, effort, time and money involved in the making of a sound filmstrip. The field of audio-visual education, though growing fast, is still comparatively new. It was thought, therefore, that others desiring to produce worthwhile materials would be helped by such a detailed picture. However, it cannot be emphasized too strongly that, as Pius XI pointed out, skillful craftsmen must be used in any such work. A

20. Lesson plan is tested in intermediate classrooms



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poorly edited, amateur job will only retard the progress of Catholic education in this field.

Assume Leadership

Catholic colleges and universities are in the best position to assume leadership and to produce materials that will fit the needs of the Catholic school system. They are at the top of the educational ladder, and since they possess a trained faculty and educational experts, they should be the ones to supply materials which will aid the teachers on the lower levels. They have the know-what; industry has the know-how. The two should work hand in hand. No one person can do a satisfactory job in this field, because too many skills are involved.

Secondary Level Yet to Be Covered

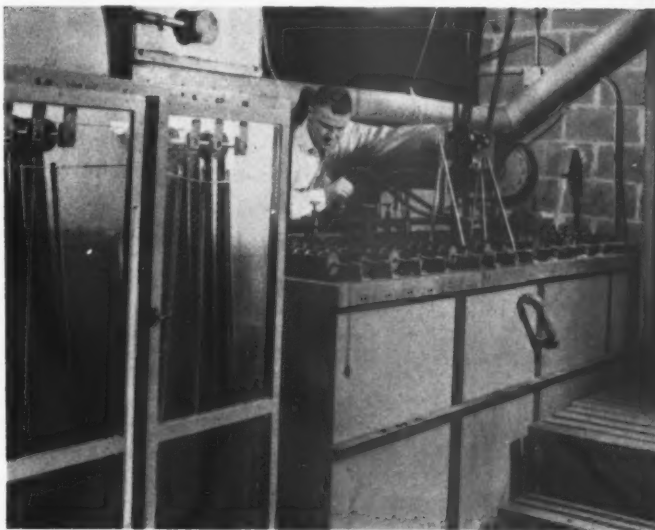
The field is wide open for those who want to enter. There are many aspects of religion which still need adequate treatment from the Catholic point of view. Audio-visual materials for the secondary level, keyed specifically to the needs of the high school student, on such subjects as the life of Christ, church history, the liturgy, Catholic Action, and the encyclicals are few. There have been tremendous strides in the production of good texts covering these subjects in the past fifteen years but the supply of supplementary audio-visual material is practically negligible.

A special problem is faced by the parish priest in his work with the teen-ager through the Confraternity, with converts to be instructed, and with adult discussion groups. Generally the priest meets with his charges only once a week, and for only an hour or so; hence, audio-visual materials are sorely needed. These will not only save him time in the presentation of subject matter, but they will also stimulate interest and serve as a natural spring-board for discussion. How many priests have been sorely vexed by the twin obstacles of apathy or timidity on the part of their hearers! It is of paramount importance, however, that the tools given to him be primarily instructional, and also fit into an orderly pattern. Materials originally designed to entertain, with a little inspiration on the side, are incidental to the task involved, and their use will be only incidental.

21. Checking sequence, paintings and captions with record



22. Art work is photographed in color in proper sequence



23. Artist checks test filmstrips for density and balance



24. Collating filmstrips and records at the distributor's





25. The ten filmstrips in cans and the ten phonograph records each in its sleeve represent the Creed. Each two units have required five months time, the efforts of over a hundred people, and \$10,000 to produce. To teach with the sound filmstrips requires only a record player and a filmstrip projector.

26. Below: The Most Reverend Thomas E. Molloy, S.T.D., Archbishop of Brooklyn, inspects with interest the ten units on the Creed in the St. John's Catechism. At His Excellency's right is the Very Rev. John A. Flynn, C.M., S.T.D., LL.D., president of St. John's University. Father Mullen, producer of the series, looks on.

Social Studies a Ripe Area

Another area greatly in need of Catholic audio-visual treatment is the social studies field. Christian principles enter so essentially into the formation of good citizenship that this subject should receive specifically Catholic treatment. Because of the modern substitution of a vague "democracy" and humanitarianism for traditional notions of morality and religion, the secularist approach to this subject presents ethical conduct in a vacuum, emptied of the motivational impetus which only religion can supply. The need in this field will be more acutely felt now that Catholic elementary schools possess a comprehensive and uniform text treatment as a result of the work of the Commission on American Citizenship, established at the Catholic University of America.

Selection in Neutral Areas

On the other hand it would seem to be at the present time a needless waste of effort and money for Catholic producers to enter into certain more or less neutral areas of subject matter. These are, for example, the basic skill fields such as reading, spelling, writing and arithmetic, where Catholic philosophical principles are not so immediately involved. Why try to compete with large established non-Catholic producers who have already turned out skillful products which are acceptable? Why not rather conserve our resources for the fields in which they are needed, and at the same time show a spirit of cooperation with our non-Catholic friends. Certainly they will be more apt to listen as we tell them what we need in the future when we accept from them what we can use in the present.



A Common Meeting Ground

On this subject, one of the most important tasks to be undertaken by the CAVE Association is to set up evaluating committees to inform us of what is at the present time available and easily adaptable to our needs, no matter what the source of the material. Not only do Catholic educators need CAVE as a source of information about what industry has to offer, but also the industry people themselves need CAVE as a contact or reliable source from which they can ascertain what Catholic educators want from them. Someone has to introduce the strangers to each other, and it certainly is about time that we all shake hands.

PEACE-WEAVERS PORTRAYED

R ESENTMENT AGAINST UNEXPLAINED REPRIMANDS had smoldered long! Finally it blazed forth into open rebellion when Hilda, for the two hundred and fiftieth time in her span of seventeen summers, was admonished "Be womanly!" She confided her troubles to Sister X who always possessed enough time to be able graciously to expend a little on others. Sister, blessed also with a non-shockable constitution, listened quietly to the explosion, clearly saw the girl's difficulty, and tactfully applied the remedy—a careful explanation of true womanliness. The rebel listened thoughtfully, left her friend with much to think about, and is now striding along the lake shore lane.

Hilda's Turbulent Thoughts

"Whoever said *all* nuns are identical! . . . Hmmm . . . Even different in verbal attacks . . . One 'machine-guns' any culprit into dead silence with a sputter of words worse than bullets . . . Never know what that kind *really* mean . . . just know you are riddled with holes! . . . Others aim and fire straight at the target . . . Bull's eye! . . . Hurts but somehow helps . . . always tell why they fired . . . But why do *I* always have to be the enemy on the front line? . . . Must be *my name* . . . *Hilda* . . . Everyone seems to think I should be sedate, quiet, womanly . . . and then when I go into action! . . . the war begins with the same old battle cry—'Be womanly.'"

An inert pebble suddenly and violently contacts with "Lady" Hilda's left loafer and sails gracefully into the depths of the lake. And another and still another follow. This slight physical exertion eases somewhat the mental war. Turbulent thoughts gradually subside into a meditative mulling over of Sister X's impressive and deep description of the *true* woman.

"Sister X unloaded some powerful bombs . . . always seems to have a different kind of explosive to use! . . . Must be her unique view of life! . . . Makes me feel—well—as if my view is slightly out of focus . . . that I am not childish but just need the perspective straightened out . . . Hmmm . . . a *true* woman . . . *not* the superlatively feminine type (my love of sports O.K., then?) . . . *not* a selfish career seeker (what was she hinting about? . . . That hot discussion about my being a pilot?) . . . *not* the gossipy socialite . . . *not* man's physical and mental equal, but his *complement*. (Then the work of both—although utterly different—is necessary . . . then, the essential characteristics of both needed to make the complete picture as God planned it!)

Womanliness in God's Purpose

"Hmmm . . . Then all these false types of woman are just substituting glitter and glamor, fame and fortune for the reality . . . Who would want to be such a dope? Womanliness only understood in connection with God's purpose in creating woman . . . made her a helper for man . . . not his competitor (What was Sister blasting at in my character by that remark?) . . . Woman never truly a woman if not a mother . . . giving life . . . yet physical motherhood is no foolproof answer . . . must be accompanied by that deeper understanding—giving life so that a new temple of the Holy Spirit might be constructed . . . Pope . . . world in present crisis desperately needs: 'not dolls . . . not housekeepers, not expert secretaries, not clothes-hangers, but women!'"

Plenty to Digest

"Plenty to chew upon mentally . . . it will take me months to digest it all . . . well, guess this potential woman had better be moving on toward that museum . . . assignment due tomorrow, and I want no more war! A true woman would certainly be responsible, even for a mere music assignment!"

Brisk walking terminates abruptly at the doors of the Field Museum. Hilda enters, seeks out a huge room filled with numerous musical instruments typical of different centuries. She busily notes the names of the various instruments and the periods to which they belong, until a strange ancient harp intrigues her.

"Gleewood . . . odd name . . . Anglo-Saxon period . . . Wheeee . . . musty old age . . . wonder what it sounds like?"

A Scop Appears

As her finger tips lightly pass over the strings, a scop appears with Aladdin-magic alacrity. Hilda, the antithesis of the fantastic, questions, "Who are you?"

Softly the gleeman answers, "I am a scop—the possessor of a wondrous word-hoard—one who has often struck the wood of joy, has brought mirth or a mournful song with this harp, has told tales of past deeds to assembled warriors and gracious women."²

His explanation has thoroughly aroused Hilda's curiosity. "From what country do you come?"

Slowly as if remembering days long past, the gleeman answers, "This singer of song came from a land where lofty and spacious mead halls, hung with golden threaded tapestries, were swallowed up by murky fens and mist-laden moors in which death dealing monsters

lurked in shadows dark . . . a land of wind-swept cliffs over-hanging the surging waves of the wild whale-road."³

"Mist . . . monsters . . . ugh! *When* did you live in such a place?"

Women Were the Peace Pledges

Again the scop makes answer, "This teller of tales toiled in the days when revered rulers gave bracelets in the banquet halls, helmets, swords, hardened and tempered, to thanes who promised their lords loyalty in time of war and peace—days when there were enmities, feuds of warring foes which made the less brave fearful.⁴ I come from a time, distant and dim, when women, gold-ringed and noble, saluted with courtesy the lords in the mead halls. These were the days when women were the peace pledges of the people.⁵ I belong to the years when the long reaching truth-rays of the Son of God were just beginning to pierce with shafts of brilliant light the pagan darkness of the misty land of the Danes."

"Women—that word haunts me. Christianity had not come in its fullness to your murky fens and yet you seem to have had definite ideas about women. Why?"

Firm Faith in Woman-Wisdom

He paused, hugged the harp closer to him, and then spoke—very thoughtfully—"Why? Truth is one. Our ideas about women were true deep-down soul-convictions welling up from a heritage of ancient ages. From our Celtic ancestors we inherited firm faith in woman-wisdom.⁶ So deep was this faith that when Hannibal made a league with the Celtae two hundred years B.C., there was inserted a clause stating that if the Celtae had any grievances against the Carthaginians, the complaint would be placed before the Carthaginian commander in Spain who would judge it, but if the Carthaginians had anything to lay to the charge of the Celtae, it should be brought before the Celtic women.⁷

"From our Teutonic ancestors stemmed the mind-recognition of woman-ability and woman-power. The decision concerning the carrying of war weeds by our battle heroes rested with the women, for to them was ascribed such a mysterious insight and foresight that lords neither scorned to consult them nor slighted their answers.⁸ That is why we who dwelt in the waste lands of the north in later ages had such great mind-conviction about woman."

Hilda mused: "Enlightening (And they call these people primitive!) . . . Please tell me what was your ideal woman like?"

Scop Answers with Singing

With a faint smile the scop replied, "Since my skill lies in my word hoard, I can answer that question best by using the glee wood and singing snatches of our lyrics and epics to you."

Hilda settled herself upon a low bench. As the gentle gleeman struck the strings of the wondrous wood joy,

shadows stole over the room, walls changed to grey skies, the floor faded into a fen, mists rolled up from the wild whale road, and the peace weaver of the people slowly took shape.

"The woman worthy of reverence possessed the soul quality of nobility. Never would she be without gracious courtesy and stately dignity symbolic of an inner worthiness. Such a lady magnificent was *Wealhtheow*. In the mead hall she kindly greeted guests, carried the ale cup conscious of the courtesy due to each, and with grave dignity seated herself beside the king.

. . . *Wealhtheow* entered

Hrothgar's consort of courtesy mindful,
gold-ringed saluted the lords in the hall.
That best of women the beaker presented
at once, as was right, to the warden of East-Danes
at the drinking of beer begged him to be happy
beloved of his folk. The feast and the hall-cup
he received with delight, illustrious king.
To each warrior and youth she went in due course,
the *Helmings'* lady, handing the flagon,
until came the time when in turn the queen,
adorned with rings, endowed with nobility,
offered to *Beowulf* the bowl of mead.

The prince of the *Geats* she greeted . . .⁹

and then quietly listened to her guest. When he had completed his boast,

. . . Gold-adorned went she,
noble lady and queen, by her lord to sit.¹⁰

Outward Manners Reflect Emotions

"But outward manners must reflect deep emotions. Woman's gratitude overflowed into gracious gift-giving. When *Beowulf*, the boast of the *Geats*, had accomplished the feat of a warrior and had cleansed the land of the Danes of its wicked foe, the *Scyldings'* lady expressed the depth of her soul feelings:

The cup she proffered with kindness to him,
speaking in friendship; and spirals of gold
were brought by her favor, two bracelets and rings
and a corslet, and more, the mightiest ever,
as I think of necklaces that was known on the
earth.¹¹

"Still another rich emotion which marked the true woman was the deep concern for others begotten of forgetfulness for self. From her insight and foresight welled forth advice. *Wealhtheow* counseled the king to bestow treasure upon the brave one, *Beowulf*, to cement the friendly alliance between the nation of the Danes and the country of the *Geats*.

. . . Then the *Scyldings'* lady spoke
"Take this beaker, my treasure-king
and generous lord! May joy be thine,
noble friend of warriors! Such words of favor
as are fitting to guests to the *Geats* address.
Be gracious to them and grant them gifts
of the store thou hast found from far and near."¹²

Her Mission as Peace-weaver

"At the same time the lady, gold-ringed, pleaded with

Beowulf to be benevolent to her sons. She was anxious that both countries maintain friendly relations. For this was her mission, to be a peace-weaver for the people.¹³

Then Wealhtheow spoke these words before all:

... "Be, sir, while thou livest,
happy and prosperous. I proffer thee freely
the gift of these treasures. Be good to my sons,
of thy deeds be gentle, and joy be thine!
Each warrior here is truly trustful of each,
to his lord is friendly and loyal of heart;
the thanes and the nation are united and ready,
the men-at-arms drunken. Do as I ask thee!"¹⁴

"Yet strangely mixed with this strong influence over warriors, with this ability to advise lord or thane, was woman's trust in man's power which brought to light the best that was in him. Wealhtheow, after graciously greeting Beowulf

... thanked God

with wisdom of words that His will decreed
she might trust in the help of a hero at length
to settle their wrongs ...¹⁵

In answer to her trust, Beowulf determined more strongly than ever

... "I shall accomplish
the feat of a warrior or find for my life
a hero's end here in this mead-hall!"¹⁶

"With a slight bow the scop bent over his glee wood and whispered, "My word hoard has been opened. I have given but a dim picture of the true woman of our day."

Hilda wrinkled her nose and exclaimed, "It was magnificent! But, say Mr. Scop, once you mentioned woman's mission as being a 'peace-weaver.' Could you—would you—explain just a little bit more about her vocation in life?"

Others Exemplify this Quality

"Peace weaver or peace pledge of the people sums up woman's work. She, prompted by the foresight and insight which was her soul possession, was a peace-weaver by her counsel, her influence. Not only Wealhtheow, as I have told, but others exemplify this quality. King Hygelac's widow fearful lest war might wage decided that her son was too young to defend the kingdom and therefore offered Beowulf the throne.

There Hygd offered him the throne and its riches, treasure and sovereignty, her son mistrusting as too feeble to hold, with Hygelac dead, the seat of his fathers against foreign tribes.¹⁷

"Woman was a peace pledge when rulers realizing the great esteem prevalent for women, would give them in marriage to settle feuds. Hrothgar gave his daughter, Freawarig, in marriage to the prince of the Battle Bards in a last desperate attempt to forestall the reopening of a feud after a twenty year peace interval.¹⁸

... and he gave to Eofor his only daughter
for his honor and pleasure, a pledge of friendship.¹⁹

At other times, too, especially after battles, this wondrous gift of women was made to seal the peace."²⁰

Did Woman Live up to Ideal?

With a wave of her hand, Hilda interrupted, "Although that custom does not quite appeal to my independence in choice-making, nevertheless I do appreciate the esteem for women which prompted the practice. But, Mr. Gleeman, your wonderful account has portrayed the ideal about woman. Tell me: in reality, did woman actually live up to that ideal?"

As the scop smiled, Hilda felt a trifle more at ease about her query.

"When the very day candle dimmed before the brilliant light of the White Christ, when the Triple Truth penetrated and permeated the pagan dark dominion, there dwelt a man, Bede by name, known for his word truth.²¹ Let him dispel your doubt."

The scop turned and there beside him stood, serene and stately, an elderly man with eyes that had sought, found, and fathomed truth.

Hilda, quite perturbed by this "ganging-up" of figures from the past, was calmed by Bede's first words.

"So You Seek Truth?"

"So you seek truth? You desire me to verify the version of woman given by the gleeman?"

Quickly Hilda answered, "That is the 'ticket,' Venerable Bede."

"'Tis true not all women were the personification of the ideal. Human nature is a wounded one. Some women failed to fulfill their destiny as true women, but 'tis also true that a magnificent multitude actually possessed noble character and displayed a majestic dignity derived from an inner consciousness of the mighty mission to which they had been called. They, like clear prisms, caught the light of Christian truth and refracted the light to others. Through their influence and work, many were the conversions of pagans, kings and kingdoms, to Christianity. Because Clotilde worshipped the true God, Clovis was convinced and received the Holy Spirit in Baptism. His grandson's daughter, Bertha, one hundred years later married Ethelbert of Kent. Because the Christ-light shone so brightly in her, Augustine was permitted by her husband to preach unmolested, and was able finally to convert the king who in turn did much to spread the light of Christianity."²²

"Bertha's daughter, Ethelburga, married Edwin, King of Northumbria. The Christ-life had such power in her that the Pope begged her to influence her husband to refrain from pagan worship.²³ Through the pleading of her good example, Edwin and his people were converted by Paulinus. And Edwin's great granddaughter, Elfaed, was the vessel of light who married Peada of Mercia and took with her the priests who converted the middle parts of England. Thus, in one line, in seven generations, beginning with Clotilde, there were four women, through each of whom the light of Truth shone to a nation."²⁴

Consider One Whose Work Was an Indication

Bede paused, and then with a keen glance at Hilda resumed, "But to you, perhaps this glorious achievement of woman, this mirroring of a nation's philosophy of life in its women,²⁵ might be more convincing if we considered one whose work was an indication of what woman could do and did do in ages past in a role truly womanly."

"Who was that?" quizzed Hilda.

"A precious jewel which cast a light so brilliant that its rays spread throughout all Britain.²⁶ This woman, converted to Christianity when Paulinus poured the baptismal waters upon Edwin,²⁷ truly possessed a noble character—one marked with a self-sacrificial love of God, with a sincere charity for all, with wisdom, prudence, insight, and courage—all the qualities of a true woman as enumerated in Anglo-Saxon literature transformed by the Christ life into virtues. Throughout her life she used her gifts properly, for her life was an experience rich in human living—her career wise in administration, in ecclesiastical foundation, in education, in public relations.

Student, Teacher, Nun, Abbess

"She was a student, teacher, nun, abbess. She was one who after having lived nobly for thirty-three years in the secular habit was prompted by sacrificial love to forsake her native country and all she possessed to give herself totally to God and live as a stranger in the monastery of Cale. God tested her love and found it worthy. After a short period of peaceful dwelling with a few companions in a monastery on the north side of the river Wear, she was transferred by Bishop Aidan to Heruteu as the Abbess. Promptly she obeyed, and wholeheartedly set to work to reduce all things in this new abode to regular order. During these years Bishop Aidan and other religious men, recognizing and deeply admiring her innate wisdom and inclination to the service of God, frequently visited and instructed her.

Also True Educator

"She was a brilliant student and learned her lesson well from these renowned teachers, for, after a short time of wise governing in Heruteu, she was made Abbess of Whitby's double monastery. So great was her zeal, her insight into character, her ability to charge others with a love of the Maker, that soon this monastery, too, was under regular discipline. The strict observance of justice, piety, chastity, with a particular emphasis on peace and on charity flourished, and all goods were held in common, after the example of the primitive Church. But this great reformer was also a true educator. She believed in the development of the whole man. She trained the intellect as well as the will by advocating intense study of Scripture for all under her direction. No pupil in her charge was forgotten. The gifts of all were wisely and prudently developed.²⁸ Truly she was a woman in the full sense of the word, for she brought others to the fullness of supernatural life.²⁹ All—those in her monasteries, those who lived at great

distances, bishops as well as the laity, the old and the young—called her mother. When this servant of God entered the Heavenly Kingdom, she was surely welcomed and hailed as the valiant woman."

"And, please, Bede—who, who was this truly great woman?" eagerly asked Hilda whose eyes glowed with the thrill of the tale.

Her Name Was Hilda

"Her name?" Slowly, deliberately, he answered. "Why, her name was Hilda!"

Stunned silence, then a weak whisper: "Hilda!" The daze slowly left her eyes. She looked up, but Bede was gone.

Weakly she leaned back on the bench and mused, "Hilda . . . someone with a name like that was a true woman . . . Wow! What a life . . . Certainly played her part—er—the part which God entrusts every woman magnificently . . . real peace-weaver . . . brought the inner peace of Christ Life to others . . . Life . . . woman!!"

What a Panel They Could Hold!

"What a day . . . Sister X should meet my gleeman and the Venerable Bede . . . What a panel they could hold on the *true woman*!!"

As she gathered up her strewn notes and pencil, a resolution formed under the guiding inspiration of the Holy Spirit who had nothing to do with the wording of it but everything to do with the spirit of it: "If Abbess Hilda could be a true woman . . . then so can this Hilda . . . World, here I come, the woman—true! . . . Boy! Is that ever going to mean *work*!" Then with a confident lift of her head, she added softly, "Mary, model of all true women, make me the woman *He* would have me be!"

Notes

¹Sister M. Rosenda, *The Christian Impact in English*, 2: 87-96. Sister M. Rosenda has forcefully shown that the true concept of woman has been lost for a great many moderns amid the prevalent false ideas. With great clarity she has drawn the picture of the Maker's true purpose in creating woman and has emphasized that woman is a true woman only when she fulfills that purpose.

²*Beowulf*, line 2105, p. 72. This and following quotations from *Beowulf* have been obtained from *The New Nelson's English Readings, Volume One—Beowulf to Shakespeare*.

³Klaeber states (*Beowulf and the Fight at Finnsburg*, D. C. Heath and Co., 1922) that the many references to the moors of the dreary desert, the steep stone-banks, windy headlands, mist and darkness are introduced as a background for human actions or as symbols of sentiments. The ideal of woman portrayed against such a background becomes more vivid.

⁴*Beowulf*, lines 2633-37, p. 87.

⁵*Ibid.*, line 1943, p. 67. When the wicked Thryth cruelly ordered any man slain who would dare look upon her countenance, the Anglo Saxons in utter disgust called this injustice unquently and not a lady's way, for a woman should be a "weaver of peace."

⁶Browne, *The Importance of Women in Anglo-Saxon Times*, Macmillan Co., 1919, p. 12. Celts were very quarrelsome people until the women intervened. These women showed their wisdom by "never desisting from their importunities till civil wars and dissensions were laid at rest."

⁷*Ibid.*, p. 12.

⁸*Ibid.*, p. 11. The position of women in the Teutonic tribes was remarkable. Often their chief deity was a goddess. Women had much to do with the decision concerning war, and to them was ascribed some mysterious force of insight and foresight. "They conceive," Tacitus says, "that in woman is a certain uncanny and prophetic sense."

⁹*Beowulf*, lines 612-25, pp. 28-29.

¹⁰*Ibid.*, lines 640-41, p. 29.

¹¹*Ibid.*, lines 1192-96, p. 45.

¹²*Ibid.*, lines 1158-74, p. 45.

¹³Dale, *National Life . . . in Early English Literature*, Cambridge University Press, 1907, p. 45. Women had a noble mission of establishing harmony and peace. Her title was "peace-weaver" or "love-weaver."

¹⁴*Beowulf*, line 1215; lines 1224-31, p. 46.

¹⁵*Ibid.*, lines 625-28, p. 29.

¹⁶*Ibid.*, lines 636-38, p. 29.

¹⁷*Ibid.*, lines 2369-73, p. 80.

¹⁸Williams, *Word Hoard*, Sheed and Ward, 1940, p. 118.

¹⁹*Beowulf*, lines 2997-98, p. 98.

²⁰Williams, *op. cit.*, p. 118.

²¹Rhys, ed. Introduction to *Bede's Ecclesiastical History of the English Nation*, E. P. Dutton & Co., 1910, pp. ix, x. Bede is noted for his truthfulness. He is very careful to sift evidence and to seek authorities for any statement. He states doubts as doubts. Bede's value lies in his sincere revelation of the inner life which was transforming England.

²²Lingard and Belloc, *The History of England*, p. 89. Queen Ethelburga had an abode prepared for Augustine. The Saxons who came out of curiosity to watch him were greatly impressed. Ethelbert and thousands of his subjects were finally converted.

²³Bede, *Ecclesiastical History of the English Nation*, p. 84. Pope Boniface wrote to the Queen and commended her for her faithful performance of pious works. He begged her to influence her husband so that what is written in Scripture might be true of her: "The unbelieving husband shall be saved by the believing wife." The Pope with this letter sent the Queen a silver looking-glass and a gilt comb.

²⁴Browne, *op. cit.*, p. 15.

²⁵Farrell, *A Companion to the Summa*, p. 135.

²⁶Bede, *op. cit.*, p. 203. Bregusuit, mother of Hilda, had a dream in which she was searching for her husband, Hereric, who had been banished by Cedric, king of the Britons. While she was seeking him most diligently, she discovered a precious jewel under her garment which when brought to the light spread its rays throughout all Britain. The jewel was a symbol of Hilda.

²⁷*Ibid.*, p. 201.

²⁸Sister Madeleva, *A Paper*.

²⁹Bede, *op. cit.*, pp. 206-207. When it was revealed that Caedmon in a vision had received the power to write verses, Hilda listened but very prudently called in a council to judge the true source of the ability, and when she was convinced that the power was from heaven, Caedmon's education was earnestly begun.

³⁰*Ibid.*, p. 202. Five of her monks were consecrated bishops—Bosa, Hedda, Oftfor, John, and Wilfrid, and all of them were men of singular merit and sanctity.

What About the Lay Teacher?

(Continued from page 542)

How will the pupils receive the layman? At present there are some pupils and students who need a period of adjustment to accept the lay teacher. Such is the case because until now many pupils have never sat in the classroom of a lay teacher. As laymen become more in number in the Catholic school, pupil strangeness upon meeting him will become even rarer.

Many educators deem the presence of both men and women on a faculty an asset. When this judgment is applied to Catholic schools, the layman has another contribution to make. The predominance of men or women in a Catholic school is determined by the religious order or congregation assigned to the school.

Mixed Faculties

Generally speaking an order serves a school exclusively, particularly on the high school level. In the elementary school it sometimes happens that a congregation of nuns and another of Brothers share the classes. When this happens there ordinarily is a sharp division between the sexes or age groups assigned to each. For example, the nuns may teach all the girls and the brothers all the boys. Or the nuns may teach the first six grades and the brothers the upper two so that during a given span of consecutive years the children are taught by women and then for another span by men. The question of mixed faculties is not an academic one. It is real psychological need for youngsters. Some of them cannot confide in either men or women; nor can some accept counsel from either of the sexes. Therefore the school

which seeks a balance of male and female teachers provides for the guidance of the children entrusted to it. The contracting of a layman facilitates this providence.

Religious Teachers Welcome the Layman

Finally, teachers themselves are interested in Catholic education. How will other teachers receive the layman? Experience has shown that Religious welcome the layman who is a well integrated personality. They are pleased to have with them people living in the world who seek in great measure the same sanctity to which they aspire, and who show by their behavior that they do so seek. They welcome laymen who offer students Catholic leadership. They like having men and women who can speak on Catholic family living from experience and contribute to the education of children. Relationships between lay and religious faculty members tend to be conducive of promoting the ends of Catholic education.

Laymen themselves desire to participate actively in Catholic education. They are aware of the significant role the Catholic system has played in American culture and of the need for more teachers in our schools. They desire at the same time to feel that they are wanted by Catholics in general. They have contributions to make and the Catholic school wants them. The layman stands on the record of the teachers who have long taught in the Catholic schools and of the large number of professors in our Catholic colleges who enjoy the recognition that those in the lower schools are now seeking.

INTRODUCING A NEW FEATURE:

The "Choosing a Catholic College" Series

Is it not true that every year you, our high school administrators, teachers, and student counselors, receive literally hundreds of requests for information about our Catholic colleges and universities? Certainly, you have been asked to recommend a suitable Catholic college located in this part of the country or that. Or again, pupils wish you to discuss schools of engineering, premedical, or others which lead to the professions. Many times students direct queries to you that are very specific, requiring accurate knowledge for their satisfactory answer. You have doubtless been asked whether or not this or that college is accredited, whether you know of a Catholic college in a dry climate, what scholastic requirements are demanded of registrants by a certain college, how many scholarships are open at still another college, or what physical facilities does the campus offer, social, extra-curricular, and the like.

All these questions must be directed to you, in the nature of things. The plain fact is, however—and you realize it more than anyone else—that there is simply no source in which you will find all the complete and accurate answers. For that reason, and to supply that source, THE CATHOLIC EDUCATOR has been preparing the "Choosing a Catholic College" series, and hereby announces that it will appear monthly in these pages, beginning with the September, 1954, issue.

Details of the New Feature

Each issue of THE CATHOLIC EDUCATOR will feature two Catholic colleges, one for men, one for women, or two Catholic universities. For each college or university, we shall present an attractive two-page spread of text with a pictorial display. The picture treatment will be representative of the physical facilities. The text will include such information as the following:

Name, auspices, history, and location
Accreditation and Affiliations
Objectives
Faculty
Library and other scholastic facilities

Degrees offered
Full curriculum, and co-curriculum
General and scholastic requirements for admission
Yearly expenses
Scholarships and service awards

The mere description of this new "Choosing a Catholic College" series is the best account of its advantages to you in your work. You will be able to give direct, complete, and accurate answers to your prospective college students regarding our Catholic colleges. You will also be able to let them "see" the various institutions. The "Choosing a Catholic College" series will be the very nearest thing to an actual visit and interview at each of our Catholic institutions of higher learning.

We have been convinced of the need for the new feature. After you have seen the new "Choosing a Catholic College" feature, you, too, will be convinced that the need has been met. Again, THE CATHOLIC EDUCATOR is happy to bring still another service to our readers for the growing demands upon them in the field of the teaching apostolate.

The Editor

THE CATHOLIC EDUCATOR

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September, 1953—June, 1954

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Our editor, Right Rev. Msgr. Paul E. Campbell, greeted thousands of supervisors and teachers at THE CATHOLIC EDUCATOR booth during the NCEA convention, April 19-22, 1954, in Hotel Conrad-Hilton, Chicago, Illinois. Many expressed great interest in the forthcoming 3rd CAVE convention to be held in the same hotel, August 2-4, 1954.

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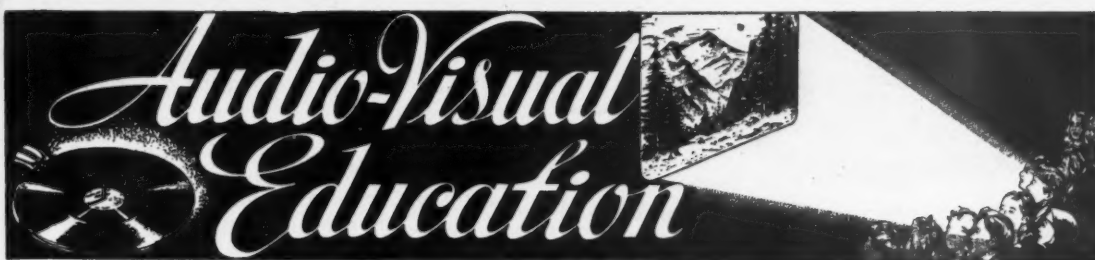
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Evaluating the 1952-53 CAVE Questionnaire

By William B. Rochford, M.A., Bishop of Hogan High School, Kansas City 5, Missouri

THE MODERN COMPLEX WORLD of today forces the successful minded business man to seek profitable markets for his products. This article offers a partial answer to the question whether the Catholic schools are a market for a special form of audio-visual products. From the standpoint of numbers alone the Catholic schools are numerous enough to provide a market for any product which will actually be used. Is there enough interest among those responsible for American Catholic schools to attract the special attention of audio-visual suppliers? Are Catholic teachers and students to be forced to use aids produced primarily for the public schools? Such audio-visual aids necessarily avoid our philosophy of educating for heaven as well as for earth as well as the presentation of God as the source of all knowledge.

Questionnaire Prepared by CAVE

In the last months of the year 1952 the Catholic Audio-Visual Educators sent a questionnaire to the diocesan school superintendents and other representative Catholic educators especially those who have attended the 1952 Catholic Audio-visual Convention in Chicago. The questionnaire sought to discover what persons were interested in a permanent organization to promote Catholic audio-visual education, to gather information on equipment owned, and to inquire how much actual use of audio-visual aids was being made. Suggestions were sought for the advancement of the organization and Catholic audio-visual education in general.

From the 1800 persons to whom the questionnaires were sent 369 replies were received, representative of most parts of the United States. Seventy-three dioceses including 21 archdioceses were represented in the replies. Thirty-five dioceses answering are located in ten North Central states while 20 others are in the New England and Middle Atlantic sectors. Four replies came from dioceses in states on the Pacific coast. The other replies are scattered in territory. Geographical location is an indication of importance because the areas represented by the most replies also represent a large percentage of the American Catholic population.

Figures Indicate Trends

As said above these figures are neither complete nor conclusive but simply indicative of trends. The first group of answers included figures indicating that both a Catholic audio-visual meeting and a permanent organization were needed and desirable.

Before any success will be achieved in making effective use of audio-visual aids in the Catholic schools persons interested in the technique will have to be assigned the task of bringing its proper use to the attention not only of superintendents and principals but also of the classroom teachers. Forty of the replies (not necessarily forty separate communities or religious provinces) indicated that their community did have an audio-visual supervisor. No indication was given of the actual duties or real achievements of these supervisors. Ninety-five answered that their school had an audio-visual director. The work of an audio-visual director in a school usually consists of organizing the available material, of insuring proper use of allotted funds, and of encouraging all to make full use of the available equipment and material.

A-V Directors, Courses, Workshops

Twenty-seven replies not necessarily representing separate dioceses reported that their dioceses had an audio-visual director. The same number indicated their states required a course in audio-visual education for a teacher's certificate. Sixty-nine reported that they had taken a course in audio-visual education. Sixty-five schools were reported as encouraging their teachers to attend audio-visual workshops.

The number of persons represented by the affirmative answers is clearly not great. However, a newly organized movement with even that much interest is certain of at least partial success. Many specialized organizations of national influence are not large from the viewpoint of real memberships. The interest shown by response to this questionnaire and in other ways has advanced the work of the Catholic Audio-Visual Educators including the convention held in 1953 and the convention scheduled for August 1954. As another sign of growing interest among Catholics it is noteworthy that the Division



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of Audio-Visual Instruction of National Education Association included several Catholic educators in its program of the 1954 Convention in Chicago. The membership list of that organization shows a growing number of Catholic educators each year.

Equipment Owned

After consideration of the indications as to the number of persons interested in using a product, the question arises as to whether they have the equipment to use the products. While Catholic use of audio-visual aids ordinarily would not require special equipment the Catholic schools should be presented as an attractive source of sales to the equipment manufacturers. The answers to the questionnaire indicate that among the 369 schools represented 405 regular sound motion picture projectors were owned. In addition 17 magnetic sound projectors and 53 silent projectors were listed. No idea of the number of sound projectors in all Catholic schools is available but this limited survey shows a reasonable number among the answering schools. The same situation is true in regard to the slide and film-strip projectors of which 410 were reported. If the reporting individuals and their schools are representative of Catholic schools a fair amount of equipment is available for the projection of Catholic motion pictures and filmstrips. Granting that many schools probably have no equipment, there is evidence that Catholic schools do have the equipment to provide a good market for audio-

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visual material if the equipment were put to full and regular use.

The replies listed other audio-visual equipment in possession of the schools including 159 opaque projectors, 13 overhead projectors, 158 tape recorders, 42 disc recorders, and 469 record players. In addition, 63 schools reported radios available for classroom use while 35 said television sets were owned. Admitting that these figures concerning equipment mean little without more investigation into the actual use and also the actual condition of the equipment, definite interest is shown to be present. Too often this expensive equipment stands idle or perhaps is antiquated, lacking modern ease of operation. Many teachers hesitate to operate a too complicated mechanical device.

Use Made of A-V Materials

The next section of the questionnaire dealt with the use actually made of audio-visual materials by the persons reporting and the schools they spoke for. The answering group reported they had spent \$28,843 for audio-visual equipment and material during the year 1951-1952 and planned to spend at least \$20,650 in the school year 1952-1953. No indication was given as to any budget division between equipment and materials nor between funds for rentals and funds for purchase.

Twenty-three schools reported the purchase of films but 80 schools reported the use of rented and sponsored films. Twenty indicated diocesan film libraries as a

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source while 139 listed commercial film libraries. Ninety-three indicated the public library loaned films to them. The obviously contradictory figures in this section can be explained as due to the fact that not every person marked each item. For instance only 80 listed themselves as renting films but 139 checked that they rented from a commercial library. A total number of 8,124 films were rented by this representative group of Catholic institutions. Schools numbering 146 used sponsored films with the total number borrowed reported as 3,747 which would mean that each user averaged over 25 films.

Films in Religion and Science Given Top Listing

The question arises as to the wisdom of the schools obtaining their own films. As an ideal such ownership leaves little to be desired, but from the practical viewpoint the large expense involved would render purchase of doubtful value except for large institutions which could keep the films in regular use so as to justify the expense. The schools reporting the purchase of films indicated that scientific and religious films were most needed.

The answers from the schools indicate that motion picture films served the physical sciences best, followed by the social studies. Religion, literature, geography, and reading were also listed as served by motion pictures but these subjects were listed by few in comparison with the first listings. It is noteworthy that in the physical science and social studies fields Catholic schools parallel the same subjects in the public schools, and many worthwhile films are available in these subjects. Yet a Catholic version of a film dealing with physical sciences could help the students recognize God as the Source of all knowledge; and in social studies a Catholic version could assist the teacher in placing the Catholic viewpoint in the minds of the students. A teacher using the films now available must be careful to include the Catholic view.

Filmstrips and Slides

Libraries of filmstrips were owned by 108 of the answering schools, while 75 reported slide libraries. In this regard the question could be asked as to what type of slides are owned. The libraries include 11,570 filmstrips and 26,903 slides. Annual additions to the libraries

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are reported by 101 of the schools. A sign of progress is to be noted in the report that 33 schools owned 297 sound filmstrips. All may not agree on the superior value of sound filmstrips but the willingness to use new developments is a good sign. The number of schools with their own filmstrip and slide libraries is an indication of real interest in these methods of teaching. Again more detail is needed about the amount of actual use, the methods of presentation of the material, the care taken of the material, the funds allotted for replacement and new additions. Such information would be of value for analysis of the future market.

Phonographs and Records

Another item covered in the survey was that of phonograph records. The answers revealed that 98 schools had a full-time teacher in the music department. In 135 schools the music department had a phonograph, and 122 schools had record collections containing a total of 32,700 records. No information was given on the actual use of the equipment, the age of the records in the collections, or the budget allotments. Fifty-one schools had the new sound systems for better reproduction together with equipment to use prerecorded tapes in the case of 11.

Facilities for Projection

Another indication of increased interest comes from the preparation made in the building for audio-visual teaching. No amount of equipment has real value if the administrators do not also provide facilities adequate for good projection. No value can come from a projected image unless the students can see the image. Teachers with available equipment will be kept from its use by inadequate or limited facilities for darkening the room. The results of the questionnaire show 79 institutions had a room set aside for audio-visual use, but only 57 favored such a special room from a theoretical viewpoint. The particular layout of their schools caused 37 to favor a special room. Anyone familiar with the problem of shifting classes to unfamiliar rooms knows that more teachers will be inclined to use audio-visual aids when each classroom can be easily changed into an audio-visual classroom.

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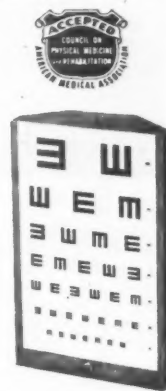
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Proposed CAVE Objectives

The final part of the questionnaire consisted in asking for opinions on the proper order of importance for the proposed objectives of the Catholic Audio-Visual Educators. These objectives are listed below in the order assigned by the persons answering.

1. To assist teachers in selection, use, and integration of visual aids.
2. To exchange ideas with visual educational administrators, directors, and teachers.
3. To coordinate teacher education with visual aids and services, and to organize workshops and demonstrational materials at all levels.
4. To stimulate research in CAVE and survey the field to find new materials, new methods, and to determine national and regional needs of audio-visual education in Catholic schools.
5. To enable administrators of visual education to discuss their common problems.
6. To enable producers and distributors in audio-visual education to develop cooperative programs.

The order of listing was obtained not only from the count of first place votes but also from the count of votes for first, second, and third place. The practical result was the same by both methods.

Teacher Education in Techniques

The first objective is the natural leader in importance because the greatest need is in this field of the proper

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education of teachers in the use of audio-visual techniques. Much more than technical knowledge of the mechanical aspects of the equipment is necessary. Ability to make audio-visual aids a vital part of the teaching process must be developed. Up to the present many teachers considered excellent are not convinced that any need exists in this regard. Without doubt repeated personal demonstration of the great advantages of audio-visual techniques will in time solve this problem. Plans of study from school offices and the purchase of equipment by administrators will be ineffective until teachers are convinced of the value of these techniques. Audio-visual aids must be proven to be an integral part of modern teaching not an interesting side interest or a device for Friday afternoon entertainment programs.

The second and third objectives are closely related to the first. The exchange of ideas about the correct use of audio-visual techniques will in time lead to more enthusiasm among more teachers as they gradually come to recognize the value of the method. In regard to teacher training of our Catholic teachers, the necessity must be recognized that the superiors of communities must be convinced so that the education of the religious teachers will include solid instruction in the methods of audio-visual teaching. Our Catholic colleges and universities need to provide training as well as serving as centers for the research needed to achieve the fourth objective listed above. From this research can come the information needed to prove the existence of a real market among

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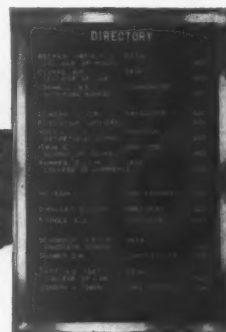
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the Catholic schools for audio-visual aids. The last two objectives complete the development of the others. Once the teachers want audio-visual aids, the administrators can devise means of making them available.

As stated in the beginning this article seeks to analyze certain incomplete information on the status of audio-visual education among the Catholic schools of the United States. Indications can be found in the data presented that there is a nucleus of persons interested in the subject, that a reasonable amount of equipment is owned by the schools, and some use is definitely being made of equipment. The use is brought out by the information on films and filmstrips owned or rented as well as by the figures on such items as records.

In any case the figures presented should serve to attract more complete investigation into the use being made by various types of schools on the various grade levels as well as clearly outlined information as to what parts of the country really represent a large potential market. Another factor to be considered is that films suitable for religion class use in schools may also be of value for various church groups in their meetings. Filmstrips also could be planned to include the instruction of such organizations. In conclusion the thought may be presented that the introduction of new methods is always slow. Not every public school system has adequate facilities and audio-visual minded teachers. The Catholic schools will not be left behind in educational methods.

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Audio-Visual News

Mc-Graw-Hill Text-Films

McGraw-Hill Text-Films is a handy 24-page complete listing of the company's films and filmstrips, both current and forthcoming. The new and forthcoming films and filmstrips are listed in the front, with paging for easy reference.

We find three new films in the *Marriage* series; a new film *From Sociable Six to Noisy Nine*, in the *Ages and Stages* series, treating child behavior; *Your Children Walking*, a BIS film, on child guidance; two filmstrip series: *Secretarial Training and Bookkeeping*; several *This Is America* films; and several in physics, chemistry and zoology. (S36)

Cornell Film Catalog

A miscellany of films are annotated in the illustrated 16mm *Sound Film Catalog* issued by Cornell Film Co., New York 36.

Among its 30 pages we find three films of special interest to Catholics: *The Story of the Pope*, with an introduction by Francis Cardinal Spellman, narrated by Bishop Fulton J. Sheen; *True Peace*, a unique film reviewed previously; and *Life in a Benedictine Monastery*. (S37)

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These light shields allow for a certain flexibility; for instance, if the teacher desires pupils to take notes during pro-

jection of a motion picture film or of a filmstrip, sufficient light may be allowed to leak in by not folding the shields against the slats.

These blinds are made by the Mackin Venetian Blind Co., Momence, Ill. (S38)

Accessories for Vu-Graph

Two new accessory improvements have been announced for the Vu-Graph projector by Charles Beseler Co., Newark 8, N. J.

One is a new marking pencil that will not crumble or stick. It will be recalled that the Vu-Graph is an overhead projector which allows the teacher to write on a transparent film, all the while he has the class in full view. The marking pencil #1532 is priced at 20¢.

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These drawers are standards but any combination may be selected on order. All drawers have stops to prevent accidental removal, but each can be released if desired.



This cabinet is one of many storage units for films, slides, and motion picture films made by Neumade Products Corp., New York 38. (S40)

Crow Electric Kit

The Model 41B for Beginners is a set of 115 electrical components for performing a related series of experiments for learning electricity by the visual method. It is introduced by Crow Electri-Craft

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relays, thermostats; and DC and AC electrical motors and controls. (S41)

"Desert Suite" on Tape

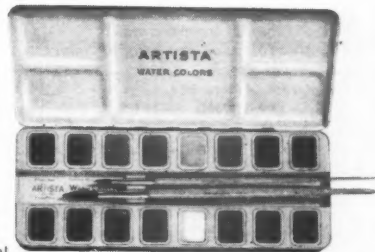
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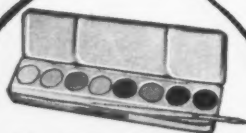


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This suite is an 11-minute series of musical vignettes depicting the dramatic occurrences that take place daily in nature in the desert. The score by Paul Smith was originally selected for its fine contemporary music as well as for its unusually complete instrumentation which includes such seldom heard instruments as the bass flute and the Persian finger cymbals.

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An orchestra of 54 musicians under conductor-arranger, Thomas Peluso, made the recording in Studio "A" of the National Broadcasting Co. in Hollywood, considered an ideal sound stage for an orchestra of this size and type.

The pre-recorded tape may be purchased from the usual dealers who carry "Scotch" brand magnetic tape. Retail prices are \$4.40 for the tape played back at 7½ inches per second, and \$3.30 for a reel to be played back at 3¾ inches per second.

News of School Supplies and Equipment

Gym Suit Line of 1954

A new catalog in full color, just released, displays attractively the Moore gym suit line for 1954. Shown in Kodachrome are the styles in tunics, tumblers, one-piece outfits, and shorts and shirts. The girls modelling the suits seem literally to walk off the page.

Several new styles as well as ever-popular styles are found herein. These functional and practical suits in Sanforized gymcloth, gabardine, and Sportwill stand up under hard wear, colors not fading. The suits have wide appeal to elementary and teen-age girls for they are styled just like expensive sports wear.

A copy of the catalog is to be had for the asking from E. R. Moore Co., Chicago 13, Ill. (S42)

Modern Desks and Seating

The latest in modern desks and seating equipment for schools and colleges is illustrated and described in a handsome new catalog prepared by Arlington Seating Company.

The "move-about" desk-seat unit is featured. This unit is available in three basic sizes and is adjustable to fit groups from



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first grade up to adult level. Diagrams show how the desk lid may be adjusted easily from normal 10-degree slant for writing, reading, and drawing to a level position for manipulative projects.

What will be of particular interest to educators is a section showing new rectangular and trapezoidal tables, with diagrams showing the various ways in which they may be arranged for different types of classroom projects.

This Catalog #54 is to be had without charge by writing Arlington Seating Co., Arlington Heights, Illinois, (S43)

Industrial Arts Equipment

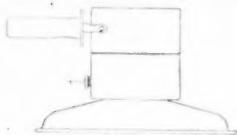
An attractively illustrated 16-page brochure will appeal to teachers of art, drafting, and shop work.

Photographs and line drawings, the latter giving complete dimensions, show a variety of drafting or art room tables, work benches, sheet metal benches, machinist benches, and also one- and two-student kindergarten tables. Basswood drawing boards are given in ten sizes, from 12x17 to 31x42.

Construction of tables and benches is of northern hard maple, bolted, mortised and tenoned joints. Tops are edged grained northern maple with 3/4" laminations.

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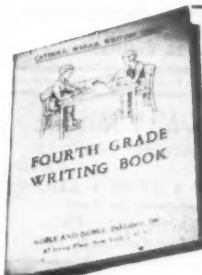
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